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AL-QAA'IDAH AL-QUR'AANIYYAH

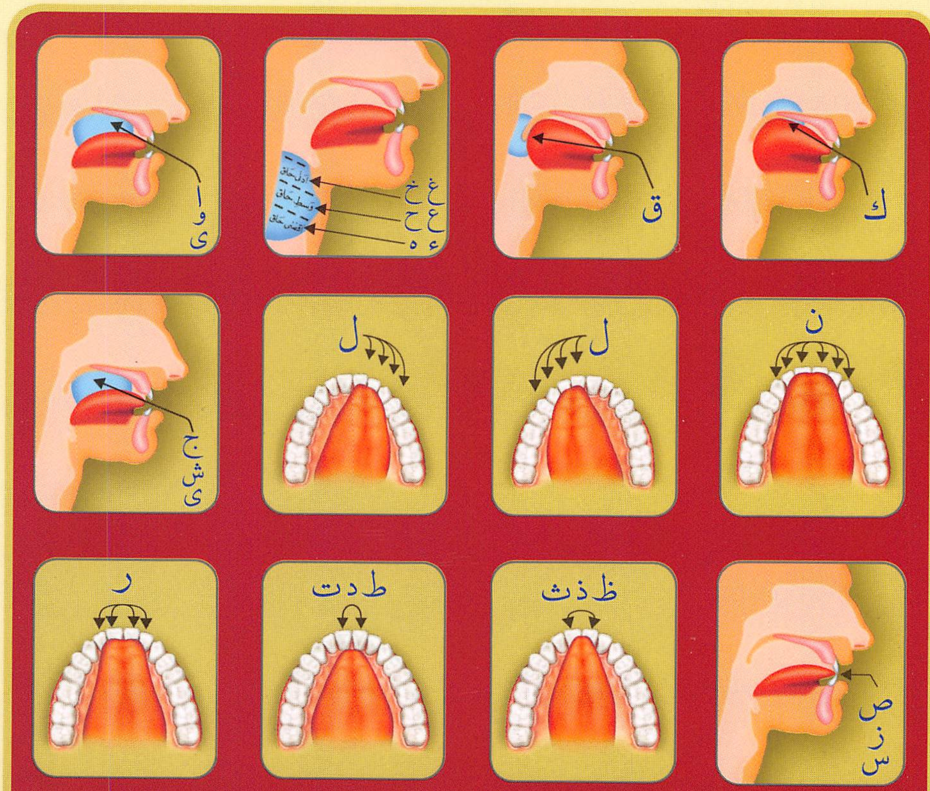
AN INTRODUCTION TO TAJWEED

Qari Muhammad Idrees Asim
Renowned Teacher of Tajweed & Qira'at

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AL-QAA'IDAH QUR'AANIYYAH

(INTRODUCTION TO TAJWEED)



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AL-QAA'IDAH AL-QUR'AANIYYAH

(INTRODUCTION TO TAJWEED)

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بسم الله الرحمن الرحيم

In the Name of Allah,
the Most Gracious, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the best of all creation, and upon his blessed family and companions, and those who follow them in truth until the Day of Judgement.

To proceed:

LESSON 1

Individual Letters of The Arabic Alphabet In Order (Right-To-Left)

[These are the names of the letters; the Arabic letters themselves need to be added to this table]

jeem ج	thaa' ث	taa' ت	baa' ب	alif ا
raa' ر	dhaal ذ	daal د	khaa' خ	ḥaa' ح
ḍaad ض	ṣaad ص	sheen ش	seen س	zay ز
faa' ف	ghayn غ	'ayn ع	ẓaa' ظ	ṭaa' ط
noon ن	meem م	laam ل	kaaf ك	qaaf ق
yaa' ے	yaa' ي	hamzah ء	haa' ه	waw و

Teacher's notes:

1. The teacher should concentrate on the letters that have dots, and explain the difference between similar looking letters that have

dots, such as baa' ب, taa' ت, thaa' ث, daal د, dhaal ذ, raa' ر, zay ز, seen س, sheen ش, and so on.

The dot (نُقْطَة *nuqṭah*) is the mark that appears above or below the letter; the minimum number of dots is one and the maximum is three.

2. The teacher should divide the letters - when explaining them - into two groups, those that have dots and those that do not have dots. Those that have dots may be further divided into three groups:

- Those that have one dot, of which there are ten:
  baa' ب, jeem ج, khaa' خ, dhaal ذ, zay ز, ḍaad ض, ẓaa' ظ, ghayn غ, faa' ف, noon ن.
- Those that have two dots, of which there are only three:
  taa' ت, qaaf ق, yaa' ي.
- Those that have three dots, of which there are only two:
  thaa' ث, sheen ش
- The number of letters that have no dot is thirteen:
  ḥaa' ح, daal د, raa' ر, seen س, ṣaad ص, ṭaa ط, 'ayn ع, kaaf ك, laam ل, meem م, waw و, haa' ه, hamzah ء.

There are no letters in Arabic that contain any more dots than that.

Sometimes the dot appears above the letter, e.g., faa' ف; sometimes it appears beneath the letter, e.g., baa' ب. Two dots may appear above or beneath the letter, e.g., taa' ت and yaa' ي respectively; however, the two dots that are placed under the yaa' at the beginning or in the middle of a word, but may not be present at the end of a word in the Muṣḥaf.

Three dots only ever appear above the letter, such as thaa' ث and sheen ش.

3. The teacher should pay attention to the pronunciation of the "heavy" (*mufakhkham*) letters, namely khaa' خ, ṣaad ص, ḍaad ض, ṭaa' ط, ẓaa' ظ, ghayn غ and qaaf ق. He should also pay attention to the pronunciation of the sibilant letters, zay ز, seen س, ṣaad ص.

The same applies to the other points of articulation (*makhaarij*) of the letters and their qualities or characteristics (*ṣifaat*), so that the student will be trained from an early age with the correct pronunciation.

4. The teacher should emphasize this lesson by repeating it a number of times and getting the students to read from the right, then from the left, then from the top, then from the bottom.

5. The teacher should get the students to memorise the names of the individual letters as they are written, from the first to the last.

6. The teacher should train the students to pronounce the similar sounding letters and teach them the difference with regard to their points of articulation (*makhaarij*) and their qualities or characteristics (*ṣifaat*), such as...

taa' ت / ṭaa' ط	thaa' ث / seen س
dhaal ذ / zay ز	dhaal ذ / ẓaa' ظ
seen س / ṣaad ص	hamzah ء / 'ayn ع
haa' ه / ḥaa' ح	qaaf ق / kaaf ك
ẓaa' ظ / ḍaad ض.	

LESSON 2

Individual Letters of the Arabic Alphabet Not In Order (Right-to-Left):

ق qaaf	خ khaa’	غ ghayn	ح ḥaa’	ع ‘ayn	ه haa’	ء hamzah
ن noon	ل laam	ض ḍaad	ي yaa’	ش sheen	ج jeem	ك kaaf
ث thaa’	ذ dhaal	ظ ẓaa’	ت taa’	د daal	ط ‘ṭaa	ر raa’
و waw	م meem	ب baa	ف faa	س seen	ز zay	ص ṣaad
د dhaal	خ khaa’	ج jeem	ب baa’	ي yaa’	و waw	ا alif
ت taa’	ن noon	ف faa’	غ ghayn	ظ ẓaa’	ض ḍaad	ز zay
ر raa’	د daal	ح ḥaa’	ش sheen	ث thaa’	ي yaa’	ق qaaf

م meem	ل laam	ك kaaf	ع ‘ayn	ط ṭaa	ص ṣaad	س seen
ث thaa	ط ṭaa’	ت taa’	ي yaa’	ء hamzah	ه haa’	و waw
ع ‘ayn	ء hamzah	ص ṣaad	ظ ẓaa’	ز zay	ذ dhaal	س seen
	ض ḍaad	ك kaaf	ق qaaf	ح ḥaa’	ه haa’	

Teacher’s notes:

- The teacher should focus on making the students understand this lesson.
- The teacher should explain to the students the difference between the “heavy” (*mufakhkham*) and “light” (*muraqqaq*) letters. See details on the points of articulation (*makhaarij*) at the end of this book.

LESSON 3

Letters That Change Shape According To Position In A Word

Notes

1. The teacher should focus on the letters that change shape according to their position in a word.
2. The teacher should describe the letters in terms of their dots and shape. For example, noon has one dot above it; taa' has two dots above it; 'ayn has no dot; ghayn has one dot, and haa' takes different shapes: [add the examples here]
3. It is preferable to group the letters into three categories: at the beginning of a word, in the middle of a word and at the end of a word.

EXERCISE

د daal	خ khaa′	ح ḥaa′	ج jeem	ث thaa′	ت taa′	ب baa′
ـد	خـ	حـ	جـ	ـثـ ثـ	ـتـ تـ	ـبـ بـ
ض ḍaad	ص ṣaad	ش sheen	س seen	ز zay	ر raa′	ذ dhaal
ضـ	صـ	شـ	سـ	ـز	ـر	ـذ
ك kaaf	ق qaaf	ف faa′	غ ghayn	ع ‘ayn	ظ ẓaa′	ط ṭaa′
ـكـ كـ	ـقـ قـ	ـفـ فـ	ـغـ غـ	ـعـ عـ	ظ	ط
ى yaa′	ء hamzah	ه haa′	و waw	ن noon	م meem	ل laam
ـيـ يـ	ء	ـه ـهـ هـ ه	ـو	ـنـ نـ	ـمـ مـ	ـلـ لـ

LESSON 4

How to put letters together

Notes:

1. The teacher should pronounce the names of the letters separately, e.g., haa هـا : *haa', alif;* min مِن : *meem, noon;* rusul رسل : *raa', seen, laam;* yagheez. يغيظ: *yaa', ghayn, yaa' ẓaa'.*

2. The teacher should describe the joined letters to the student, letter by letter, such as: laa: the first letter is *laam* and the second letter is *alif.*

EXERCISE

يا	شا	كا	قـا	حا	عا	هـا
دا	طا	زا	نا	لا	لا	صا
خو	عى	هى	وا	مـا	فـا	تا
يس	هد	يب	من	شى	كر	قـر

ثم	تر	لم	قو	كل	قل	به
قد	رسل	هود	نذر	وقع	بعد	رجس
قوم	قال	رجل	خلت	بلغ	نفس	غيا
فيه	كان	غضب	كتب	ريب	كنتم	يغيظ
بسبب	بهيج	تعبد	رأته	طرفك	عنده	أغنى
نموت	يقضى	أفاك	أثيم	عذاب	تجرى	أظلم
أضحك	جراد	كاشفة	يصلونها	خلقتنى	يدعون	تعجبون

LESSON 5

Fatḥah [ـَ]

The fatḥah looks like this: [ـَ] and always appears above the letter. Its sound should not be elongated or omitted, and it should not be changed to the sound of a kasrah or ḍammah; rather it should be pronounced correctly with ease.

Notes:

1. Do not open the mouth in the shape of a circle or "o" when pronouncing the heavy letters (mufakhkham).
2. The vowelless alif or the alif with any of these short vowels is to be pronounced like a hamzah. The (real) alif is that which has no vowel and appears after a letter with a fatḥah.
3. Do not elongate the fatḥah so much that it turns into an alif, such as ba -- baa; do not rush it so much that it turns into a hamzah saakinah (vowelless hamzah), like ba'; rather it should remain as it is, a baa' with a fatḥah: ba.

حَ h.a	جَ ja	ثَ tha	تَ ta	بَ ba
زَ za	رَ ra	ذَ dha	دَ da	خَ kha

طَ ṭa	ضَ ḍa	صَ ṣa	شَ sha	سَ sa
قَ qa	فَ fa	غَ gha	عَ a'	ظَ ẓa
وَ wa	نَ na	مَ ma	لَ la	كَ ka
	ـيَ يَ ya ya	أَ ءَ a 'a'	هَ ha	

Rule 1:

The letter *raa'* رَ, when it has a fatḥah, must always be pronounced in a heavy manner (*tafkheem*), as in the word: amara أَمَرَ.

How to break down words letter by letter

The teacher should start by joining the letters, e.g.,

faraḍa فَرَضَ: faa' fatḥah: فَ *fa*; raa' ر fatḥah:*ra* رَ = *fara*;فَرَ. ض *ḍaad* fatḥah: *ḍa* ضَ = *faraḍa*

za'ama زَعَمَ: zay ز fatḥah: *za*زَ; 'ayn ع fatḥah: *'a* = *za'a* زَعَ; meem م fatḥah مَ = *za'ama* زَعَمَ

Note:

1. Students can do this EXERCISE in groups, paying attention to pronunciation of the letters and vowels.

EXERCISE

خَتَمَ khatama	حَسَدَ ḥasada	جَمَعَ jama'a	مَثَلَ mathala	تَرَكَ taraka	بَسَرَ basara
شَجَرَ shajara	سَأَلَ sa'ala	زَعَمَ za 'ama	رَفَعَ rafa'a	ذَرَأَ dhara'a	دَخَلَ dakhala
غَفَرَ ghafara	عَمَلَ amala'	ظَلَمَ ẓalama	طَبَعَ ṭaba'a	ضَرَبَ ḍaraba	صَدَقَ ṣadaqa
نَبَذَ nabadha	مَرَجَ maraja	لَعَنَ la'ana	كَسَبَ kasaba	قَتَلَ qatala	فَرَضَ faraḍa
عَبَسَ abasa	يَدَكَ yadaka	أَخَذَ akhadha	أَحَدَ aḥada'	هَلَكَ halaka	وَجَدَ wajada

Rule 2:

Letters with a fatḥah become silent when you pause, e.g.

faraḍa فَرَضَ > faraḍ فَرَضْ, ja'ala جَعَلَ > ja'al جَعَلْ

LESSON 6

Fath.atayn[ـً]
(Tanween al-fath.atayn)

Rules

1. Tanween ("nunation") refers to two fatḥahs (fatḥatayn), two kasrahs (kastratayn) or two ḍammahs (ḍammatayn); it only appears on the last letter of a word. It may be pronounced with ghunnah (nasalization) for the length of two ḥarakahs (counts).

2. Ghunnah (nasalization) is a sound coming from the nasal cavity that is held for the length of two h.arakahs (counts).

Fath.atayn [ـً] (two fatḥahs)

We are discussing this point after the lesson on the fatḥah in order to highlight the similarity and difference between them.

Notes:

1. If the letter with tanween is followed by an alif or alif maqsoorah, the tanween is ignored and is not pronounced, such as بًا ban, تًا tan, دًى dan.

2. It is essential to pay attention to correct pronunciation of the letter with tanween. Be careful not to elongate it so that the ghunnah (nasalization) does not turn into noon, so that بًا ban should not become بَانْ baan.

3. The teacher should break down the words letter by letter, e.g. بًا *ban*: baa' fath.atayn: *ban* بَنْ; تًا *tan*: taa' fath.atayn: *tan* تَنْ. Then he should pronounce the words without breaking them down.

حًا ḥan	جًا jan	ثًا than	تًا tan	بًا ban
زًا zan	رًا ran	ذًا dhan	دًا dan	خًا khan
طًا ṭan	ضًا ḍan	صًا ṣan	شًا shan	سًا san
قًا qan	فًا fan	غًا ghan	عًا 'an	ظًا ẓan
وًا wan	نًا nan	مًا man	لًا lan	كًا kan
	يًا yan	أً an ءً 'an'	هًا han	

How to break down words letter by letter

Baqaratan بَقَرَةً : *baa'* fatḥah: بَ *ba*; *qaaf* قاف fatḥah: قَ *qa* = بَقَ *baqa*; *raa'* را fatḥah: رَ *ra* = بَقَرَ *baqara*: *taa'* تا fatḥatayn: ـةً *tan* = بَقَرَةً baqaratan

EXERCISE

مَرَحًا maraḥan	حَرَجًا ḥarajan	عَبَثًا ‘abathan	عَجَبًا ‘ajaban	بَقَرَةً baqaratan
بَطَرًا baṭaran	بَشَرًا basharan	أَذًى ’adhan	رَشَدًا rashadan	أَحَدًا aḥadan
شَطَطًا shaṭaṭan	وَسَطًا wasaṭan	مَرَضًا maraḥan	قَصَصًا qaṣaṣan	حَرَسًا ḥarasan
عَمَلًا ‘amalan	مَلَكًا malakan	طَبَقًا ṭabaqan	أَسَفًا asafan	تَبَعًا taba‘an
خَطَأً khaṭa’an	سَفَهًا safahan	ثَمَنًا thamanan	حَسَنًا ḥasanan	سَلَمًا salaman

4. The student should be trained to pronounce tanween and “heavy” *(mufakhkham)* letters properly. The heavy letters are: khaa’ خ, ṣaad ص, ḍaad ض, ṭaa’ ط, ẓaa’ ظ, ghayn غ and qaaf ق.

5. Raa’ ر should be made heavy if it has tanween with fatḥatayn [ً], as in the word basharan.

Rule:

1. When pausing at a letter that has tanween with fath. atayn, the tanween becomes an alif and is pronounced with two counts, as in the words: سَلَمًا salaman > سَلَمَا salamaa, جَنَفًا janafan > جَنَفَا janafaa. When pausing at a *taa’ marbooṭah*, it becomes haa’, as in the word: بَقَرَةً baqaratan > بَقَرَهْ baqarah.

LESSON 7

Kasrah [ـِ]

Notes:

1. The teacher should explain the kasrah clearly to the students and point out that it always appears beneath the letter.
2. The kasrah should not be pronounced in such a way that it sounds like a fatḥah or ḍammah.
3. The kasrah should not be elongated so much that it becomes a yaa', such as إِ 'i > إِى 'ee, بِ bi > بِى bee; it also should not be rushed so that it becomes as if the letter has a sukoon, e.g., إِ 'i' إِءْ .

حِ ḥi	جِ ji	ثِ thi	تِ ti	بِ bi
زِ zi	رِ ri	ذِ dhi	دِ di	خِ khi
طِ ṭi	ضِ ḍi	صِ ṣi	شِ shi	سِ si
قِ qi	فِ fi	غِ ghi	عِ i'	ظِ ẓi

وِ wi	نِ ni	مِ mi	لِ li	كِ ki
	ـيِ يِ yi yi	إِ ءِ i 'i'	هِ hi	

Rule

1: Raa' with a kasrah is pronounced in a light (*muraqqaq*) manner, as in the word شَرِبَ shariba. However, the heavy (*mufakhkham*) letters, namely خ khaa', ص ṣaad, ض ḍaad, ط ṭaa', ظ ẓaa', غ ghayn, ق qaaf, are not pronounced in a light manner if they have a kasrah.

4. It is essential to highlight the differences between the sound of the fatḥah and the kasrah when pronouncing words. The students will become familiar with the differences between them when they hear them from their teacher.

5. It is essential to highlight clearly the difference between the letters 'ayn and haa' when pronouncing the word عَهِدَ *'ahida.*

6. It is essential to highlight clearly the difference between the heavy and light letters in the following words: صَعِقَ *ṣa'iqa,* سَخِرَ *sakhira*. It is very important for students to know the differences between letters, the reason for the differences, and so on.

How to break down words letter by letter

The word إِبِلِ 'ibili: hamzah kasrah: إِ *'i*; baa' kasrah: بِ *bi* = إِبِ 'ibi; laam kasrah: لِ *li* = إِبِلِ 'ibili.

EXERCISE

سَخِرَ sakhira	رَحِمَ raḥima	أَبَتِ abati	لَبِثَ labitha	حَبِطَ ḥabiṭa
حَسِبَ ḥasiba	شَرِبَ shariba	بَرِقَ bariqa	أَذِنَ adhina	يَدِيَ yadiya
صَعِقَ ṣa'iqa	غَضِبَ ghaḍiba	رَضِيَ raḍiya	خَشِيَ khashiya	خَسِرَ khasira
عَمِلَ 'amila	يَلِجَ yalija	عَلِمَ 'alima	سَفِهَ saf iha	طَفِقَ ṭaf iqa
إِبِلِ ibili'	إِرَمَ 'irama	يَئِسَ ya'isa	عَهِدَ ahida	فَهِيَ fahiya

Rule 2:

When pausing at a letter that has a kasrah, the kasrah becomes a sukoon (i.e., vowelless), e.g., إِبِلِ 'ibili > إِبِلْ 'ibil, أَبَتِ 'abati > أَبَتْ 'abat.

LESSON 8

Kasratayn [ـٍـ]
(tanween al-kasratayn)

We have put the lesson on tanween with kasratayn (two kasrahs) after the lesson on kasrah so as to highlight the connection and differences between them. Kasratayn is also called tanween, and the letters with kasratayn may be pronounced with ghunnah for two counts.

Notes:

1. Whilst teaching, the teacher should pay attention to the points of articulation (*makhaarij*) of the letters and how the letters are to be pronounced, and he should warn the students against pronouncing the letters from the nasal cavity.

2. The letter (with kasratayn) should not be elongated so much that it becomes a yaa', e.g. بٍ bin > بِينْ been. It should not be pronounced in such a way that it sounds like fatḥatayn.

حٍ ḥin	جٍ jin	ثٍ thin	تٍ tin	بٍ bin
زٍ zin	رٍ rin	ذٍ dhin	دٍ din	خٍ khin

طٍ ṭin	ضٍ d.in	صٍ ṣin	شٍ shin	سٍ sin
قٍ qin	فٍ fin	غٍ ghin	عٍ 'in	ظٍ ẓin
وٍ win	نٍ nin	مٍ min	لٍ lin	كٍ kin
	يٍ yin	إٍ ءٍ in 'in'	هٍ hin	

3. When pronouncing the word بِسَخَطٍ bisakhaṭin, attention should be paid to the sibilant sound when pronouncing the letter seen, and the letters خ khaa' and ط ṭaa' should be made heavy.

Rule 1:

If the letter raa' has a kasrah and is preceded by a fatḥah, when continuing it should be pronounced lightly, and when pausing it should be pronounced heavily, e.g. بَشَرٍ basharin -- بَشَرْ bashar; شَجَرٍ shajarin - شَجَرْ shajar.

How to break down words letter by letter

The word رَقَبَةٍ *raqabatin*: را raa': رَ *ra*; قَ qaaf: *qa* = رَقَ *raqa*; بَ baa': با *ba* = رَقَبَ *raqaba*; ةٍ taa' kasratayn: *tin*; = رَقَبَةٍ *raqabatin*.

EXERCISE

عِوَجٍ 'iwajin	نَفَقَةٍ nafaqatin	رَقَبَةٍ raqabatin	غَضَبٍ ghaḍabin	عِنَبٍ 'inabin
بِقَدَرٍ biqadarin	أَحَدٍ aḥadin	كَبَدٍ kabadin	بِأَخٍ bi'akhin	حَرَجٍ ḥarajin
مَلَكٍ malakin	عَلَقٍ 'alaqin	بِسَخَطٍ bisakhaṭin	قَبَسٍ qabasin	ذَكَرٍ dhakarin
بِثَمَنٍ bithamanin	بِدَمٍ bidamin	مَثَلٍ mathalin	عَمَلٍ 'amalin	فَلَكٍ falakin
حَمِئَةٍ ḥami'atin	حَمَإٍ ḥama'in	بِنَبَإٍ binaba'in	سَبَإٍ saba'in	حَسَنٍ ḥasanin

Rule 2:

When pausing at a letter that has kasratayn, the tanween becomes a sukoon (vowelless), e.g., مَثَلٍ mathalin > مَثَلْ mathal; بِدَمٍ bidamin > بِدَمْ bidam. *Taa' marbooṭah* becomes haa' when pausing at it, e.g., نَفَقَةٍ nafaqatin > نَفَقَهْ nafaqah; سَفَرَةٍ safaratin > سَفَرَهْ safarah.

LESSON 9

Ḍammah [ـُـ]

Notes:

1. The ḍammah (ـُـ) should not be pronounced in such a way that it sounds like a fatḥah or kasrah.
2. The ḍammah should not be elongated so much that it becomes a waw, such as بُ bu > بُو boo, تُ tu > تُو too; it also should not be rushed so that it becomes as if the letter has a sukoon (vowelless), e.g., بُ bu' بُؤْ

حُ ḥu	خُ khu	ثُ thu	تُ tu	بُ bu
زُ zu	رُ ru	ذُ dhu	دُ du	خُ khu
طُ ṭu	ضُ ḍu	صُ ṣu	شُ shu	سُ su
قُ qu	فُ fu	غُ ghu	عُ ‘u	ظُ ẓu
وُ wu	نُ nu	مُ mu	لُ lu	كُ ku
	ـُے ىُ yu yu	أُ ءُ u 'u'	هُ hu	

Rules:

1. Raa' with a ḍammah is always heavy (*mufakhkham*), e.g. رُسُلُ rusulu, but the heaviness of the raa' should not be exaggerated so much that the lips are put together.

2. Raa' with a ḍammah that is preceded by a kasrah is made heavy when continuing, and it is made light when pausing, e.g., تَزِرُ taziru/ تَزِرْ tazir.

3. Raa' with a kasrah that is preceded by a ḍammah is made heavy when pausing and is made light when continuing, e.g. نُذُرِ nudhuri/ نُذُرْ nudhur.

How to break down words letter by letter:

The word رُسُلُ rusulu: را raa' ḍammah: رُ *ru*; سين seen ḍammah: سُ *su* = رُسُ *rusu*; لام laam ḍammah: لُ *lu*, = رُسُلُ *rusulu*.

EXERCISE

حُشِرَ khushira	جُعِلَ ju'ila	كَثُرَ kathura	خَبُثَ khabutha	بُهِتَ buhita
رُبُعُ rubu'u	رُسُلُ rusulu	ذُكِرَ dhukira	دُعِيَ du'iya	خُلِقَ khuliqa
طُبِعَ ṭubi'a	ضُرِبَ ḍuriba	صُحُفِ ṣuḥufi	أَعِظُ a'iẓu	سُقِطَ suqiṭa

لُعِنَ lu'ina	كُتِبَ kutiba	قُتِلَ qutila	فُعِلَ fu'ila	عُفِيَ 'ufiya
أُخَرُ ukharu'	وُجِدَ wujida	وُضِعَ wuḍi'a	نُفِخَ nufikha	مُنِعَ muni'a

4. The letter with ḍammah takes a sukoon (becomes vowelless) when pausing, e.g., أُخَرُ 'ukharu > أُخَرْ 'ukhar.

LESSON 10

Ḍammatayn [ـٌ]
(tanween aḍ.ḍammatayn)

We have put the lesson on tanween with ḍammatayn after the lesson on ḍammah so as to highlight the connection and differences between them.

Notes:

1. Ḍammatayn (two ḍammahs) is also called tanween; it looks like an upside-down ḍammah placed on top of another ḍammah.

2. The letter with tanween should not be elongated so much that it sounds like waw, e.g., بٌ bun / بُونْ boon. The ḍammah should not be pronounced in such a way that it sounds like a fatḥah or kasrah.

3. The heavy (*mufakhkham*) letters mentioned above remain heavy, and the light (*muraqqaq*) letters remain light.

Rule 1:

Raa' with ḍammatayn is pronounced heavily, as is the case with one ḍammah, e.g. بَشَرٌ basharun.

حٌ ḥun	جٌ jun	ثٌ thun	تٌ tun	بٌ bun
زٌ zun	رٌ run	ذٌ dhun	دٌ dun	خٌ khun
طٌ ṭun	ضٌ ḍun	صٌ ṣun	شٌ shun	سٌ sun
قٌ qun	فٌ fun	غٌ ghun	عٌ 'un	ظٌ ẓun
وٌ wun	نٌ nun	مٌ mun	لٌ lun	كٌ kun
	ےٌ ىٌ yun yun	أٌ ءٌ un 'un'	هٌ hun	

4. If both heavy and light letters occur together in the same word, it is essential to pay attention to each separately and not confuse them, e.g., ظُلَلٌ ẓulalun: the ẓaa' is heavy and the laam is light. Other examples: خُشُبٌ khushubun, بَقَرَةٌ baqaratun, سُرُرٌ sururun.

How to break down words letter by letter

The word عَمَلٌ 'amalun: عين 'ayn fatḥah: عَ 'a; ميم meem fatḥah: مَ *ma* = عَمَ *'ama;* ل laam ḍammatayn: لٌ *lun* = عَمَلٌ *'amalun.*

EXERCISE

حَرَجٌ ḥarajun	قَتَرَةٌ qataratun	بَقَرَةٌ baqaratun	خُشُبٌ khushubun	نَصَبٌ naṣabun
سُرُرٌ sururun	حُمُرٌ ḥumurun	زَبَدٌ zabadun	أَحَدٌ aḥadun	أَخٌ 'akhun
بِيَعٌ biya'un	قِطَعٌ qiṭa'un	عَرَضٌ 'araḍun	مَرَضٌ maraḍun	قَتَرٌ qatarun
نُزُلٌ nuzulun	رُسُلٌ rusulun	مَلَكٌ malakun	خُلُقٌ khuluqun	غُرَفٌ ghurafun
ظَمَأٌ ẓama'un	سَكَنٌ sakanun	أُذُنٌ udhunun	قَدَمٌ qadamun	قَسَمٌ qasamun

Rule 2:

When pausing at a letter that has ḍammatayn, the tanween becomes a sukoon (vowelless), e.g., مَلَكٌ malakun > مَلَكْ malak; قَدَمٌ qadamun > قَدَمْ qadam. *Taa' marbooṭah* becomes haa' when pausing at it, e.g., بَقَرَةٌ baqaratun > بَقَرَهْ baqarah; حَسَنَةٌ ḥasanatun > حَسَنَهْ ḥasanah.

LESSON 11

Sukoon [ـْ ـْ]

Notes:

1. The sukoon may look like the top of the letter khaa' without the dot on top, like this: ـْ, or it may appear in the form of a small circle, like this: ـْ; it always appears above the letter. It does not have any sound of its own; rather it is always connected to another letter.

أُتْ 'ut	إِتْ 'it	أَتْ 'at	أُبْ 'ub	إِبْ 'ib	أَبْ 'ab
أُجْ 'uj	إِجْ 'ij	أَجْ 'aj	أُثْ 'uth	إِثْ 'ith	أَثْ 'ath
أُخْ 'ukh	إِخْ 'ikh	أَخْ 'akh	أُحْ 'uḥ	إِحْ 'iḥ	أَحْ 'aḥ
أُذْ 'udh	إِذْ 'idh	أَذْ 'adh	أُدْ 'ud	إِدْ 'id	أَدْ 'ad
أُزْ 'uz	إِزْ 'iz	أَزْ 'az	أُرْ 'ur	إِرْ 'ir	أَرْ 'ar

أُشْ 'ush	إِشْ 'ish	أَشْ 'ash	أُسْ 'us	إِسْ 'is	أَسْ 'as
أُضْ 'uḍ	إِضْ 'iḍ	أَضْ 'aḍ	أُصْ 'uṣ	إِصْ 'iṣ	أَصْ 'aṣ
أُظْ 'uẓ	إِظْ 'iẓ	أَظْ 'aẓ	أُطْ 'uṭ	إِطْ 'iṭ	أَطْ 'aṭ
أُغْ 'ugh	إِغْ 'igh	أَغْ 'agh	أُعْ 'u'	إِعْ 'i'	أَعْ 'a'
أُقْ 'uq	إِقْ 'iq	أَقْ 'aq	أُفْ 'uf	إِفْ 'if	أَفْ 'af
أُلْ 'ul	إِلْ 'il	أَلْ 'al	أُكْ 'uk	إِكْ 'ik	أَكْ 'ak
أُنْ 'un	إِنْ 'in	أَنْ 'an	أُمْ 'um	إِمْ 'im	أَمْ 'am
أُءْ 'u'	إِءْ 'i'	أَءْ 'a'	أُهْ 'uh	إِهْ 'ih	أَهْ 'ah

Rules:

1. The following letters -- ق qaaf, ط ṭaa', ب baa', ج jeem, د daal -- should be pronounced with the quality of qalqalah (vibration or unrest). This refers to vibration in the voice in the point of articulation (*makhraj*) when pronouncing the letter with sukoon, so as to give a strong emphasis to it. Hence these five letters are called the letters of qalqalah.

2. The raa' with sukoon (raa' saakinah) that is preceded by a letter with a fatḥah or ḍammah is heavy, e.g., أَرْحَمُ arḥamu, أُرْسِلَ ursila.

3. It is essential to show students the difference between the letters of qalqalah and letters in which there is no qalqalah, and to tell them not to pronounce any letters in this manner except the letters of qalqalah.

How to break down words letter by letter

The word نَبْتَهِلْ *nabtahil:* نون noon fatḥah: *na;* با baa' sukoon: *b* = نَبْ *nab;* تا taa' fatḥah: تَ *ta* = نَبْتَ *nabta;* ها haa' kasrah لام laam: هِلْ *hil,* = نَبْتَهِلْ nabtahil.

Another example is the word فِتْنَةً *fitnatan:* فا faa' kasrah تا taa': فِتْ *fit;* نون noon fatḥah: نَ *na,* = فِتْنَ *fitna;* تا taa' fatḥatayn: *tan,* = فِتْنَةً *fitnatan.*

4. Avoid pausing at the vowelless letter (letter with sukoon) when pronouncing it, because doing so may shift the point of articulation from its correct location.

EXERCISE

يُثْبِتُ yuthbitu	مُثْقَلَةٌ muthqalatun	مَتْرَبَةٍ matrabatin	فِتْنَةٌ fitnatun	صُبْحًا ṣubh.an	صِبْغٍ ṣibghin
بَخْسًا bakhsan	نَخْلٌ nakhlun	يَحْسَبُ yaḥsabu	أَحْمَدُ 'aḥmadu	زَجْرَةٌ zajratun	أَجْرٌ 'ajrun

عَرْشٌ 'arshun	حَرْثٌ ḥarthun	نُذْرًا nudhran	عُذْرًا udhran'	قَدْحًا qadḥan	يُدْخِلُ yudkhilu
نَشْطًا nashṭan	مُشْرِكٌ mushrikun	مِسْكٌ miskun	مَسْغَبَةٍ masghabatin	رِزْقٌ rizqun	جُزْءٌ juz'un
نُطْفَةً nuṭfatan	نُطْعِمُ nuṭ'imu	نَضْرَةً naḍratan	قَضْبًا qaḍban	فَصْلٌ faṣlun	نَصْرٌ naṣrun
مَغْفِرَةٌ maghfiratun	لَغْوٌ laghwun	مُعْتَدٍ mu'tadin	بَعْضٍ ba'ḍin	يُظْهِرُ yuẓhiru	أَظْلَمُ aẓlamu
مُكْثٍ mukthin	ذِكْرٌ dhikrun	مَقْرَبَةٍ maqrabatin	نَقْعًا naq'an	نَفْقَهُ nafqahu	نَفْسٌ nafsun
لَهْوٌ lahwun	بَهْجَةٍ bahjatin	شَمْسًا shamsan	أَمْرٌ amrun'	أَلْفٌ alfun'	مِلْحٌ milḥun
كَأْسًا ka'san	شَأْنٌ sha'nun	شِئْتُمْ shi'tum	لُؤْلُؤًا lu'lu'an	مُؤْمِنٌ mu'minun	شَهْرٌ shahrun

5. When pausing at a letter with sukoon (vowelless letter), it remains as is with no change or substitution, e.g., فَارْغَبْ farghab. If it is one of the letters of qalqalah and it has a vowel, then when pausing at it the vowel becomes a sukoon and the qalqalah remains, e.g., حَسَدَ ḥasada > حَسَدْ ḥasad.

LESSON 12

Shaddah [ـّـ] (Doubling)

We have put this lesson after the lesson on the sukoon because the shaddah doubles the letter so that it is as if there are two letters, the first of which is vowelless (has a sukoon).

Note:

1. When a letter is doubled with a shaddah, the letter is pronounced twice and is connected to the letter that comes before it.
2. Avoid elongating the doubled letter. Ghunnah of the doubled meem and noon should last for two counts, e.g. inna, 'amma.
3. Avoid elongating the letter that comes before the doubled letter, e.g., أَبَّ 'abba/ آبَّ 'aabba; أَتَّ 'atta/ آتَّ 'aatta.

أَتُّ 'attu	أَتِّ 'atti	أَتَّ 'atta	أَبُّ 'abbu	أَبِّ 'abbi	أَبَّ 'abba
أَجُّ 'ajju	أَجِّ 'ajji	أَجَّ 'ajja	أَثُّ 'aththu	أَثِّ 'aththi	أَثَّ 'aththa
أَخُّ 'akhkhu	أَخِّ 'akhkhi	أَخَّ 'akhkha	أَحُّ 'aḥḥu	أَحِّ 'aḥḥi	أَحَّ 'aḥḥJa

أَذُّ ʹadhdhu	أَذِّ ʹadhdhi	أَذَّ ʹadhdha	أَدُّ ʹaddu	أَدِّ ʹaddi	أَدَّ ʹadda
أَزُّ ʹazzu	أَزِّ ʹazzi	أَزَّ ʹazza	أَرُّ ʹarru	أَرِّ ʹarri	أَرَّ ʹarra
أَشُّ ʹashshu	أَشِّ ʹashshi	أَشَّ ʹashsha	أَسُّ ʹassu	أَسِّ ʹassi	أَسَّ ʹassa
أَضُّ ʹaḍḍu	أَضِّ ʹaḍḍi	أَضَّ ʹaḍḍa	أَصُّ ʹaṣṣu	أَصِّ ʹaṣṣi	أَصَّ ʹaṣṣa
أَظُّ ʹaẓẓu	أَظِّ ʹaẓẓi	أَظَّ ʹaẓẓa	أَطُّ ʹaṭṭu	أَطِّ ʹaṭṭi	أَطَّ ʹaṭṭa
أَغُّ aghghu‘	أَغِّ ʹaghghi	أَغَّ ʹaghgha	أَعُّ ʹa‘‘u	أَعِّ ʹa‘‘i	أَعَّ ʹa‘‘a
أَقُّ ʹaqqu	أَقِّ ʹaqqi	أَقَّ ʹaqqa	أَفُّ ʹaffu	أَفِّ ʹaffi	أَفَّ ʹaffa
أَلُّ ʹallu	أَلِّ ʹalli	أَلَّ ʹalla	أَكُّ ʹakku	أَكِّ ʹakki	أَكَّ ʹakka
أَنُّ ʹannu	أَنِّ ʹanni	أَنَّ ʹanna	أَمُّ ʹammu	أَمِّ ʹammi	أَمَّ ʹamma
أَهُّ ʹahhu	أَهِّ ʹahhi	أَهَّ ʹahha	أَوُّ ʹawwu	أَوِّ ʹawwi	أَوَّ ʹawwa
	أَىُّ ʹayyu	أَىِّ ʹayyi	أَىَّ ʹayya		

Rules:

1. It is essential to exaggerate the doubling of waw and yaa'; they should be doubled without ghunnah, e.g. أَوَّلَ 'awwala, قَيِّمَةٌ qayyimatun.

How to break down words letter by letter

The word قَدَّرَ *qaddara*: قاف qaaf fatḥah دال daal: قَدْ *qad*; دال daal fatḥah: دَ *da* = قَدَّ *qadda*; را raa' fatḥah: رَ *ra* = قَدَّرَ *qaddara*.

بِقُوَّةٍ *Biquwwatin*: با ba kasrah: بِ *bi*; قاف qaaf ḍammah واو waw = بِقُو *biquw*; واو waw fatḥah: وَ *wa* = بِقُوَّ *biquwwa*; تا taa' kasratayn: ةٍ *tin* = بِقُوَّةٍ *biquwwatin*.

EXERCISE

يَبُثُّ yabuththu	يَتَّقِهِ yattaqhi	يَتَّبِعُ yattabi'u	حَبَّةٍ ḥabbatin	حَبَّبَ ḥabbaba
يَتَقَدَّمَ yataqaddama	يُقَدِّرُ yuqaddiru	يَتَأَخَّرَ yata'akhkhara	أَخَّرَتْ 'akhkharat	سُجَّدًا sujjadan
تَيَسَّرَ tayassara	يَتَنَزَّلُ yatanazzalu	مَعَرَّةٌ ma'arratan	مُحَرَّرًا muḥarraran	مُؤَذِّنٌ mu'adhdhinun
تَطَّلِعُ taṭṭali'u	فِضَّةٍ fiḍḍatin	يَحُضُّ yahuḍḍu	غُصَّةٍ ghuṣṣatin	خُشَّعًا khushsha'an

تَشَقَّقُ tashaqqaqu	حَقًّا ḥaqqan	صَفًّا ṣaffan	دَعًّا da‘‘an	يَدُعُّ yadu‘‘u
عُتُوٍّ ‘utuwwin	عَدُوٌّ ‘aduwwun	مُعَلَّمٌ mu‘allamun	مُسَلَّمَةٌ musallamatun	رَكَّبَكَ rakkabaka
دُرِّيٌّ durriyyun	قَوِيٌّ qawiyyun	وَلِيٌّ waliyyun	غَنِيٌّ ghaniyyun	وَصِيَّةً waṣiyyatan
يَشَّقَّقُ yushshaqqiqu	يَطَّوَّفَ yaṭṭawwaf	يَذَّكَّرَ yadhdhakkar	حُجَّةٌ ḥujjatun	أَذَّنَ adhdhana
مُنَشَّرَةً munashsharatan	فَقَطَّعَ faqaṭṭa‘a	دَكَّةً dakkatan	مُطَهَّرَةً muṭahharatan	لُجِّيٍّ lujjiyyin

2. When pausing at a doubled letter with no qalqalah, avoid pronouncing it with qalqalah. If the doubled letter should be pronounced with qalqalah, it is obligatory to do so, e.g., بِالْحَقِّ bil-ḥaqqi.

3. When pausing at the following doubled letters, they should be pronounced firmly:

ن Noon -- e.g., لَهُنَّ lahunna > لَهُنّ lahunn

ى Yaa -- e.g., قَوِيٌّ qawiyyun > قَوِيّ qawiyy

ر Raa -- e.g., مُسْتَقِرٌّ mustaqirrun > مُسْتَقِرّ mustaqirr.

LESSON 13

Letters of elongation:
ا alif, و waw, ى yaa

Rules:

1. *Alif saakinah* (with a sukoon) preceded by a letter with a fatḥah is a letter of elongation (*ḥarf madd*), e.g., بَا baa, تَا taa, ثَا thaa.

2. *Waw saakinah* (with a sukoon) preceded by a letter with a ḍammah is a letter of elongation, e.g., بُو boo, تُو too, ثُو thoo.

3. *Yaa saakinah* (with a sukoon) preceded by a letter with a kasrah is a letter of elongation, e.g., بِي bee, تِي tee, ثِي thee.

Notes:

1. These three letters (ا alif, و waw and ى yaa) are the letters of elongation (*ḥuroof al-madd*); they are elongated for two counts, no more and no less. The one who makes the elongation any longer or shorter than that has made a mistake. The teacher should train the students to pronounce this elongation properly.

ثَا thaa	تِي tee	تُو too	تَا taa	بِي bee	بُو boo	بَا baa
حُو ḥoo	حَا ḥaa	جِى jee	جُو joo	جَا jaa	ثِي thee	ثُو thoo
دِى dee	دُو doo	دَا daa	خِى khee	خُو khoo	خَا khaa	حِى ḥee
زَا zaa	رِى ree	رُو roo	رَا raa	ذِى dhee	ذُو dhoo	ذَا dhaa
شُو shoo	شَا shaa	سِى see	سُو soo	سَا saa	زِى zee	زُو zoo
ضِى ḍee	ضُو ḍoo	ضَا ḍaa	صِى ṣee	صُو ṣoo	صَا ṣaa	شِي shee
عَا aa’	ظِى ẓee	ظُو ẓoo	ظَا ẓaa	طِى ṭee	طُو ṭoo	طَا ṭaa
فُو foo	فَا faa	غِى ghee	غُو ghoo	غَا ghaa	عِى ‘ee	عُو ‘oo
كِي kee	كُو koo	كَا kaa	قِي qee	قُو qoo	قَا qaa	فِي fee
نَا naa	مِي mee	مُو moo	مَا maa	لِي lee	لُو loo	لَا laa
هُو hoo	هَا haa	وِى wee	وُو woo	وَا waa	نِي nee	نُو noo
يِي yee	يُو yoo	يَا yaa	ءِى ’ee	ءُو ’oo	ءَا ’aa	هِى hee

How to know how long elongation should be:

In this case the elongation is to be estimated on the basis of clenching an open hand or opening a clenched hand at an average speed (neither too quickly nor too slowly). This can only be taught by demonstrating it to the students.

2. The teacher should teach these letters with correct pronunciation from the appropriate points of articulation (*makhaarij*). Pronouncing them in a manner that makes them sound like another vowel should be avoided.

3. Elongation should be limited to the letters of elongation only and should not include the preceding and following letters.

How to break down words letter by letter

The word نُوحِيهَا nooḥeehaa: نون noon ḍammah واو waw: نُو *noo*; حا ḥaa' kasrah يا yaa: حِى *ḥee* = نُوحِى *nooḥee*; ها haa' fatḥah ألف alif: هَا *haa* = نُوحِيهَا nooḥeehaa.

EXERCISE

ثَابِتٌ thaabitun	فَتِيلًا fateelan	قَتُورًا qatooran	تَارِكٌ taarikun
مُبِينٌ mubeenun	بُورًا booran	نَبَاتًا nabaatan	حُوبًا ḥooban

حَاجِزًا ḥaajizan	عَجِيبٌ ‘ajeebun	جُوعٍ joo‘in	عُجَابٌ ‘ajaabun
أَثِيمٍ ’atheemin	لَمَثُوبَةٌ lamathoobatun	شَدِيدٌ shadeedun	وَدُودٌ wadoodun
دَانٍ daanin	خِيفَةً kheefatan	فَخُورٌ fakhoorun	خَاتَمَ khaatama
مُحِيطٌ muḥeeṭun	زَانٍ zaanin	رِيعٍ ree‘in	بُرُوجًا buroojan
رَاقٍ raaqin	نَذِيرٍ nadheerin	خَذُولًا khadhoolan	عَذَابٌ ‘adhaabun
نُشُورًا nushooran	شَاكِرٌ shaakirun	يَسِيرٌ yaseerun	سُورَةٌ sooratun
حِسَابًا ḥisaaban	عَزِيزٌ ‘azeezun	وَزُورًا wazooran	هَضِيمٌ haḍeemun
مَخْضُودٍ makhḍoodin	ضَاحِكًا ḍaaḥikan	مُصِيبَةٌ muṣeebatun	صُورَةٍ ṣooratin
صَادِقًا ṣaadiqin	شِيبًا sheeban	عَابِدٌ ‘aabidun	عَظِيمٌ ‘aẓeemun
مَكْظُومٌ makẓoomun	ظَالِمٌ ẓaalimun	لَطِيفٌ laṭeefun	فُطُورٍ fuṭoorin
خِطَابًا khiṭaaban	غَفُورٌ ghafoorun	فَارِضٌ faariḍun	تَغِيضُ tagheeḍun
لُغُوبٍ lughoobin	غَاسِقٍ ghaasiqin	سَعِيدٌ sa‘eedun	قُعُودٌ qu‘oodun

وَكِيلٌ wakeelun	شَكُورٌ shakoorun	كَاتِبٌ kaatibun	فَقِيرٌ faqeerun
وَقُودٌ wuqoodun	قَادِرٌ qaadirun	حَفِيظٌ ḥafeeẓun	نَارٌ naarun
سَمِيعٌ samee'un	مُوصٍ mooṣin	مَارِدٍ maaridin	غَلِيظٌ ghaleeẓun
قُلُوبٌ quloobun	لَازِبٍ laazibin	شُهُودٌ shuhoodun	هَادٍ haadin
تَحْوِيلًا taḥweelan	دَاوُودُ Daawoodu	بِوَادٍ biwaadin	حَنِيذٍ ḥaneedhin
نُورٌ noorun	يُحْيِي yuḥyee	عُيُونٍ 'uyoonin	يَابِسٍ yaabisin
بَئِيسٍ ba'eesin	رَءُوفٌ ra'oofun	ءَامَنَ 'aamana	شَهِيدٌ shaheedun
أُوتِينَا 'ooteenaa	أُوذِينَا 'oodheenaa	نُوحِيهَا nooḥeenaa	

4. When pausing at the letter that follows the elongated letter (*ḥarf madd*), it may be made extra long, between two and six counts when pronouncing the sukoon, e.g., دَانٍ daanin > دَانْ daan; سَمِيعٌ samee'un > سَمِيعْ samee'; يَعْلَمُونَ ya'lamoona > يَعْلَمُونْ ya'lamoon.

5. When pausing at a letter with qalqalah that follows an elongated letter, as well as elongating it, it should also be recited with qalqalah after the sukoon, e.g., شَدِيدٌ shadeedun > شَدِيدْ shadeed; عَجِيبٌ 'ajeebun > عَجِيبْ 'ajeeb.

LESSON 14

Leen letters

(و waw — ى yaa)

Rule 1:

If the yaa' or waw has a sukoon and the preceding letter has a fatḥah, it is called a *leen* letter (*ḥarf al-leen*), e.g., بَوْ baw, بَيْ bay, تَوْ taw, تَيْ tay.

Notes:

1. The *leen* letters are to be pronounced in a light (*muraqqaq*), easy and relaxed manner. They should also be pronounced differently from the letters of elongation.

2. The *leen* letters are to be elongated for two counts, like the letters of elongation. They should not be pronounced in a manner that would lead to them being confused with other letters.

جَيْ jay	جَوْ jaw	ثَيْ thay	ثَوْ thaw	تَيْ tay	تَوْ taw	بَيْ bay	بَوْ baw
ذَيْ dhay	ذَوْ dhaw	دَيْ day	دَوْ daw	خَيْ khay	خَوْ khaw	حَيْ ḥay	حَوْ ḥaw

شَىْ shay	شَوْ shaw	سَىْ say	سَوْ saw	زَىْ zay	زَوْ saw	رَىْ ray	رَوْ raw
ظَىْ ẓay	ظَوْ ẓaw	طَىْ ṭay	طَوْ ṭaw	ضَىْ ḍay	ضَوْ ḍaw	صَىْ ṣay	صَوْ ṣaw
قَىْ qay	قَوْ qaw	فَىْ fay	فَوْ faw	غَىْ ghay	غَوْ ghaw	عَىْ ay’	عَوْ aw’
نَىْ nay	نَوْ naw	مَىْ may	مَوْ maw	لَىْ lay	لَوْ law	كَىْ kay	كَوْ kaw
يَىْ yay	يَوْ yaw	ءَىْ ’ay	ءَوْ ’aw	هَىْ hay	هَوْ haw	وَىْ way	وَوْ waw

How to break down words letter by letter:

The word عَفَوْنَا ‘afawnaa: عين ‘ayn fatḥah: عَ *‘a;* فا faa’ fatḥah واو waw: فَوْ faw = عَفَوْ *‘afaw;* نون noon fatḥah ألف alif: نَا *naa* = عَفَوْنَا ‘awfawnaa.

The word رُوَيْدًا ruwaydan: را raa’ ḍammah: رُ *ru;* واو waw fatḥah يا ya: وَىْ *way* = رُوَيْ *ruway;* دال daal fatḥatayn: دًا *dan* = .رُوَيْدًا ruwaydan.

EXERCISE

نَجَّيْنَا najjaynaa	نَجَوْتَ najawta	أَتَيْتَ 'atayta	تَوْبَةً tawbatan	بَيْنَهَا baynahaa
بِدَيْنٍ bidaynin	غَدَوْتَ ghadawta	خَيْرًا khayran	خَوْفٌ khawfun	حَيْرَانَ ḥayraana
سَوْفَ sawfa	زَيْغٌ zayghun	زَوْجًا zawjan	قُرَيْشٍ qurayshin	يَرَوْنَ yarawna
تَرْضَوْنَ tarḍawna	عَصَيْتَ ‘aṣayta	صَوْمًا ṣawman	شَيْبَةً shaybatan	لَشَوْبًا lashawban
غَوْرًا ghawran	عَيْنٌ ‘aynun	فِرْعَوْنَ Fir‘awna	طَيْرًا ṭayran	طَوْعًا ṭaw‘an
كَيْدًا kaydan	كَوْكَبٌ kawkabun	سَقَيْتَ saqayta	قَوْلًا qawlan	أَخْفَيْتُمْ 'akhfaytum
بَيْنَنَا baynaa	نَوْمٌ nawmun	مَيْلًا maylan	مَوْرًا mawran	عَلَيْهَا ‘alayhaa
أَيْنَمَا aynamaa‘	أَوْتَادًا 'awtaadan	هَيْهَاتَ hayhaat	هَوْنًا hawnan	وَيْلٌ waylun
يَوْمَيْنِ yawmayni	قَوْسَيْنِ qawsayni	عَيْنَيْنِ ‘aynayni	حَوْلَيْنِ ḥawlayni	حُسْنَيَيْنِ ḥusnayayni
حَوْلَهَا ḥawlahaa	اَلَّذَيْنِ alladhayni	سَيْرًا sayran	يَرْضَيْنَ yarḍayna	غَيْرَهَا ghayrahaa
لَوْحٍ lawḥin	رُوَيْدًا ruwaydan	يَوْمًا yawman	كَامِلَيْنِ kaamilayni	

3. The word عَيۡنَيۡنِ 'aynayni contains two yaa's with leen; they should be separated and not pronounced as if they have a vowel other than sukoon. In the word أَعۡطَيۡنَا a'ṭaynaa, the ṭaa' is heavy (*mufakhkham*), not light (*muraqqaq*). The yaa' and alif should each be elongated for two counts only.

Rule 2:

When pausing at a letter that is preceded by a *leen* letter, the *leen* may be elongated for between two and six counts, e.g., خَوۡفٍ khawfin > خَوۡفۡ khawf; قُرَيۡشٍ Qurayshin > قُرَيۡشۡ Quraysh.

LESSON 15

Small alif, waw, ya

[ـَـا ـُـو ـِـي]

It should be noted that the letters of elongation (*ḥuroof al-madd*) are of two types. One is the commonly used type, e.g., بَا baa, بُو boo, بِي bee; the other is a small form of these letters that takes the place of the letters themselves, e.g., بَـٰ baa, بُۥ boo, بِۦ bee.

Notes:

1. The small alif that appears above the letter after the fathah (e.g., بَـٰ baa), the small waw that appears after the ḍammah (e.g., بُۥ boo) and the small yaa that appears after the kasrah (e.g., بِۦ bee) indicate an omitted letter that should be elongated for two counts.

2. When pronouncing the noon and meem, they should not be pronounced from the nasal cavity any more than is necessary.

How to describe extended letters

بَـٰ Baa: با baa' fatḥah small ألف alif: بَا *baa*

بُۥ Boo: با baa' ḍammah small واو waw: بُو *boo*

بِۦ Bee: با baa' kasrah small يا yaa': بِي *bee*

ثِ thee	ثُ thoo	ثَ thaa	تِ tee	تُ too	تَ taa	بِ bee	بُ boo	بَ baa
خِ khee	خُ khoo	خَ khaa	حِ ḥee	حُ ḥoo	حَ ḥaa	جِ jee	جُ joo	جَ jaa
رِ ree	رُ roo	رَ raa	ذِ dhee	ذُ dhoo	ذَ dhaa	دِ dee	دُ doo	دَ daa
شِ shee	شُ shoo	شَ shaa	سِ see	سُ soo	سَ saa	زِ zee	زُ zoo	زَ zaa
طِ ṭee	طُ ṭoo	طَ ṭaa	ضِ ḍee	ضُ ḍoo	ضَ ḍaa	صِ ṣee	صُ ṣoo	صَ ṣaa
غِ ghee	غُ ghoo	غَ ghaa	عِ ‘ee	عُ ‘oo	عَ ‘aa	ظِ ẓee	ظُ ẓoo	ظَ ẓaa
كِ kee	كُ koo	كَ kaa	قِ qee	قُ qoo	قَ qaa	فِ fee	فُ foo	فَ faa
نِ nee	نُ noo	نَ naa	مِ mee	مُ moo	مَ maa	لِ lee	لُ loo	لَ laa
ءِ ee‘	ءُ oo‘	ءَ aa‘	هِ hee	هُ hoo	هَ haa	وِ wee	وُ woo	وَ waa
			ىِ yee	ىُ yoo	ىَ yaa			

How to break down words letter by letter

The word مُوسَىٰ Moosaa: ميم meem ḍammah واو waw: مُو *moo;* سين seen fatḥah small ألف alif: سَىٰ *saa* = مُوسَىٰ *Moosaa*

The word بِهِۦ bihee: با baa' kasrah: بِ *bi*; ها haa' kasrah small يا yaa': هِۦ *hee* = بِهِۦ *bihee*.
The word لَهُۥ lahoo: لام laam fatḥah: لَ *la*; ها haa' ḍammah small واو waw: هُۥ *hoo* = لَهُۥ *lahoo*.

EXERCISE:

أَتَىٰ 'ataa	أَوْحَىٰ awḥaa	فَهَدَىٰ fahadaa	يَرَىٰ yaraa	تُجْزَىٰ tujzaa
عَصَىٰ 'aṣaa	يَرْضَىٰ yarḍaa	لَظَىٰ laẓaa	يَسْعَىٰ yas'aa	أَبَىٰ 'abaa
أَبْكَىٰ 'abkaa	قَلَىٰ qalaa	رَمَىٰ ramaa	عَسَىٰ 'asaa	يَخْشَىٰ yakhshaa
رَأَىٰ ra'aa	يَحْيَىٰ yaḥyaa	طَغَىٰ ṭaghaa	يَخْفَىٰ yakhfaa	أَبْقَىٰ 'abqaa
إِيمَـٰنَهُۥ 'eemaanahoo	أَدْنَىٰ 'adnaa	غَوَىٰ ghawaa	أَدْهَىٰ adhaa	تَلَهَّىٰ talahhaa
أَمَـٰنَتَهُۥ 'amaatahoo	عِبَادَهُۥ 'ibaaduhoo	عِظَامَهُۥ 'iẓaamuhoo	بَنَانَهُۥ banaanahoo	سُبْحَـٰنَهُۥ subḥaanahoo
صَدْرَهُۥ ṣadrahoo	أَطْعَمَهُۥ 'aṭ'amahoo	قَبْضَـتُهُۥ qabḍatuhoo	وَثَاقَهُۥ wathaaqahoo	خَلَقَهُۥ khalaqahoo
وُۥرِىَ wooriya	خِتَـٰمُهُۥ khitaamuhoo	دَاوُۥدُ Daawoodu	يَسْتَوُۥنَ yastawoona	فِصَـٰلُهُۥ fiṣaaluhoo
طَعَامِهِۦ ṭa'aamihee	قَبْلِهِۦ qablihee	بَعْدِهِۦ ba'dihee	أَكْفَرَهُۥ akfarahoo	أَمَرَهُۥ 'amarahoo

وَجْهِهِۦ wajhihee	هَٰذِهِۦ haadhihee	يَلْوُۥنَ yalwoona	بِهِۦ bihee	فِيهِۦ feehee
تُرْزَقَانِهِۦ turzaqaanihee	رُسُلِهِۦ rusulihee	عَمَلِهِۦ 'amalihee	تُقَاتِهِۦ tuqaatihee	بَطْنِهِۦ baṭnihee
ءَايَٰتِهِۦ 'ayaatihee	لِقَوْمِهِۦ liqawmihee	قِيلِهِۦ qeelihee	يُحْيِۦ yuḥyee	يَسْتَحْيِۦ yastaḥyee
إِۦلَٰفِهِمْ 'eelaafihim		بِمُزَحْزِحِهِۦ bimuzaḥziḥee		

3. There is no change in the pronunciation of a word that ends with a small alif when pausing at it, e.g., قَلَىٰ qalaa, غَوَىٰ ghawaa.

4. When pausing at such words, they should not be elongated for more than two counts. Elongating them for more than that is a mistake.

Rule 1:

When pausing at a letter followed by a small waw, the small waw is omitted and one should stop at the letter that comes before it, making it vowelless (sukoon), e.g., لَهُۥ lahoo > لَهْ lah.

Rule 2:

When pausing at a letter followed by a small yaa', the small yaa' is omitted and one should stop at the letter that comes before it, making it vowelless (sukoon), e.g., بِهِۦ bihee > بِهْ bih.

Rule 3:

When pausing at a word that does not end with haa', such as the words يَسۡتَحۡيِۦ yustaḥyee and يُحۡيِۦ yuḥyee, the end of the word does not change; rather it is elongated for two counts, e.g., يَسۡتَحۡيِۦ yustaḥyee.

With regard to the Indian Muṣḥaf, the above lesson is as follows: Upright fatḥah [ـٰ], upside-down ḍammah [ـٗ] and upright kasrah [ـٖ]

The upright fatḥah and upside-down ḍammah that appear above the letter and the upright kasrah that appears below the letter indicate a letter that is omitted; it is to be elongated for two counts, e.g., اٰيٰتِهٖ aayaatihee, لَهٗ lahoo.

جٰ جٗ جٖ jee joo jaa	ثٰ ثٗ ثٖ thee thoo thaa	تٰ تٗ تٖ tee too taa	بٰ بٗ بٖ bee boo baa
ذٰ ذٗ ذٖ dhee dhoo dhaa	دٰ دٗ دٖ dee doo daa	خٰ خٗ خٖ khee khoo khaa	حٰ حٗ حٖ ḥee ḥoo ḥaa
شٰ شٗ شٖ shee shoo shaa	سٰ سٗ سٖ see soo saa	زٰ زٗ زٖ zee zoo zaa	رٰ رٗ رٖ ree roo raa
ظٰ ظٗ ظٖ ẓee ẓoo ẓaa	طٰ طٗ طٖ ṭee ṭoo ṭaa	ضٰ ضٗ ضٖ ḍee ḍoo ḍaa	صٰ صٗ صٖ ṣee ṣoo ṣaa
قٰ قٗ قٖ qee qoo qaa	فٰ فٗ فٖ fee foo faa	غٰ غٗ غٖ ghee ghoo ghaa	عٰ عٗ عٖ 'ee 'oo 'aa

نٰ نٗ نِ nee noo naa	مٰ مٗ مِ mee moo maa	لٰ لٗ لِ lee loo laa	كٰ كٗ كِ kee koo kaa
ىٰ ىٗ ىِ yee yoo yaa	ءٰ ءٗ ءِ ’ee ’oo ’aa	هٰ هٗ هِ hee hoo haa	وٰ وٗ وِ wee woo waa

How to break down the word

اٰيٰتِهٖ aayaatihee: همزة hamzah upright fatḥah: اٰ *’aa*; يا yaa’ upright fatḥah: يٰ *yaa* = اٰيٰ *aayaa*; تا taa’ kasrah: تِ *ti* = اٰيٰتِ *aayaati*; ها haa’ upright kasrah: هٖ *hee* = اٰيٰتِهٖ *aayaatihee*.

The word لَهٗ lahoo: لام laam fatḥah: لَ *la*; ها haa’ upside-down ḍammah: هٗ *hoo* = لَهٗ *lahoo*.

EXERCISE

سَجٰى sajaa	أَوْحٰى awḥaa	فَهَدٰى fahadaa	يَرٰى yaraa	تُجْزٰى tajzaa
سُبْحٰنَهٗ subḥaanahoo	إِيمٰنَهٗ ’eemaanahoo	فِصٰلُهٗ fiṣaaluhoo	أَبٰى ’abaa	أَتٰى ’ataa
تُقٰتِهٖ tufaatihee	أَمٰتَهٗ ’amaatahoo	عِبٰدُهٗ ‘ibaaduhoo	عِظٰمَهٗ ‘iẓaamahoo	بَنٰنَهٗ banaanahoo
فِيهٖ feehee	قَبْلِهٖ qablihee	بَعْدِهٖ ba‘dihee	رُسُلِهٖ rusulihee	عَمَلِهٖ ‘amalihee
		بِهٖ bihee		

Rule 1:

The word that ends with an upright fatḥah does not change when pausing thereat, e.g., أَتَىٰ 'ataa, غَوَىٰ ghawaa.

Rule 2:

When pausing at a letter that has an upright kasrah or an upside-down ḍammah, the kasrah or ḍammah turns into a sukoon, e.g., لَهُۥ lahoo > لَهْ lah, بِهِۦ bihee > بِهْ bih. When pausing at a word that ends in a letter other than haa', the end of the word does not change; rather it is elongated for two counts, e.g., يُحْيِۦ yuḥyee.

LESSON 16

Rules on noon saakinah and tanween

Rules:

1. Noon saakinah (vowelless noon). It has no vowel but it is still pronounced and written, when continuing and when pausing, e.g., مِنْ min, عَنْ 'an.

2. Tanween ("nunation") is an additional noon saakinah that appears at the end of an (indefinite) noun. It is pronounced when continuing, and is omitted when pausing, e.g., عَزِيزٌ 'azeezun, حَكِيمٌ ḥakeemun.

There are four rules (*aḥkaam*) regarding the noon saakinah and tanween:

1. iẓhaar
2. iqlaab
3. idghaam
4. ikhfaa'

Iẓhaar الإظهار (lit. "making apparent")

الإظهار Iẓhaar means pronouncing the letter clearly, from its point of articulation, with no ghunnah.

The letters of iẓhaar are: ء hamzah, هـ haa', ح ḥaa', ع 'ayn, غ ghayn, خ khaa'. These are letters that come from the throat.

Rule:

If the letters of iẓhaar appear after a noon saakinah or tanween, then the noon saakinah or tanween should be pronounced clearly with no ghunnah.

EXERCISE

فَسَيُنْغِضُونَ	يَنْحِتُونَ	أَنْعَمْتَ	يَنْهَوْنَ	يَنْـَٔوْنَ
مِنْ حَكِيمٍ	مِنْ عَلَقٍ	مِنْ هَادٍ	مَنْ ءَامَنَ	وَٱلْمُنْخَنِقَةُ
قُرْءَانًا عَجَبًا	نُوحًا هَدَيْنَا	عَذَابًا أَلِيمًا	مِنْ خِلَٰفٍ	مِنْ غِلٍّ
قَرْيَةٍ هِىَ	عَذَابٍ أَلِيمٍ	نَارًا خَٰلِدًا	مِيثَٰقًا غَلِيظًا	قَرْضًا حَسَنًا
عَذَابٌ أَلِيمٌ	كَٰذِبَةٍ خَاطِئَةٍ	عَذَابٍ غَلِيظٍ	حَكِيمٍ حَمِيدٍ	شَىْءٍ عَلِيمٌ
عَلِيمٌ خَبِيرٌ	عَذَابٌ غَلِيظٌ	عَزِيزٌ حَكِيمٌ	حُورٌ عِينٌ	أَفَسِحْرٌ هَٰذَا

Notes:

1. It is essential to pronounce the letter after the noon saakinah or tanween immediately so there will be no ghunnah, but do not rush to pronounce it in such a way that it is moved from its proper point of articulation (*makhraj*).

2. Avoid pausing whilst pronouncing any letter, e.g., أَنْعَمْتُ an'amtu, يَنْعِقُ yan'iqu.

3. In the Muṣḥafs produced by the King Fahd Complex for the Printing of the Holy Qur'an, the presence of a sukoon above the noon saakinah indicates that the noon should be pronounced clearly (with iẓhaar), e.g., مِنْ هَادٍ min haadin. The presence of tanween (ـً, ـٍ, ـٌ) also indicates that the noon should be pronounced clearly (with iẓhaar) in the Muṣḥaf produced by the King Fahd Qur'an Complex, e.g., قَرْضًا حَسَنًا qardan ḥasanan, حَكِيمٍ حَمِيدٍ ḥakeemin ḥameedin, سَمِيعٌ عَلِيمٌ samee'un 'aleemun.

LESSON 17

Idghaam الإدغام (assimilation)

الإدغام Idghaam occurs when a vowelless (saakin) letter is followed by a letter that has a vowel; the vowelless letter is then assimilated into the vowelled letter, and they become a single letter with shaddah (doubling).

There are six letter of idghaam: ى yaa', ر raa', م meem, ل laam, و waw and ن noon. They may be put together in the (mnemonic) word yarmaloon.

Idghaam falls into two categories:

1.Idghaam with ghunnah

If the letters ى yaa, م meem, و waw or ن noon occur after a noon saakinah or tanween, the noon saakinah or tanween is assimilated (into the following letter) and pronounced with ghunnah, for two counts. This is called *idghaam naaqis* (incomplete idghaam).

2.Idghaam without ghunnah

If raa or laam appear after a noon saakinah or tanween, the noon saakinah or tanween is assimilated (into the following letter) and pronounced with no ghunnah. This is called idghaam kaamil (complete idghaam).

Rule:

If a meem with a vowel appears after a vowelless meem (meem saakin), the meem saakin should be assimilated (into the following letter) with ghunnah, for two counts, e.g., مِنْهُم مَّا minhum maa.

How to break down words letter by letter

The words مَن يَقُولُ may yaqoolu: ميم meem fatḥah يا yaa': مَىْ *may;* يا yaa' fatḥah: يَ *ya* = مَن يَ *may ya;* قاف qaaf ḍammah واو waw: قُو *qoo* = مَن يَقُو *may yaqoo;* لام laam ḍammah: لُ *lu* = مَن يَقُولُ *may yaqoolu.*

The words مِنْهُم مَّا minhum maa: ميم meem kasrah نون noon: مِنْ *min;* ها haa' ḍammah ميم meem: هُمْ *hum* = مِنْهُمْ *minhum;* ميم maa' fatḥah ألف alif: ما *maa* = مِنْهُم مَّا *minhum maa.*

EXERCISE

مِن مَّالٍ mim maalin	مِن وَالٍ miw waalin	مَن يَقُلْ may yaqul
مِن رَّبِّكَ mir rabbika	مِن لَّدُنْهُ mil ladunhu	مِن نِّعْمَةٍ min ni 'matin
مِن نَّذِيرٍ min nadheerin	مَن وُجِدَ maw wujida	مَن يَمْشِي may yamshi
مِن رَّسُولٍ mir rasoolin	أَن لَّيْسَ al laysa	مِن مَّطَرٍ mim maṭarin
قَمَرًا مُّنِيرًا qamaram muneeran	مَالًا وَوَلَدًا maalaw wawaladan	عَجَبًا يَهْدِي 'ajabay yahdi
أَخْذَةً رَّابِيَةً 'akhdhatar raabiyatan	مَالًا لُّبَدًا maalal lubidan	عَذَابًا نُّكْرًا 'adhaaban nukran
كِتَٰبٍ مُّبِينٍ kitaabim mubeenin	نُوحٍ وَعَادٍ nooḥiw wa'aadin	يَوْمَئِذٍ يَوْمٌ yawma'idhiy yawmun

ثَمَرَةٍ رِّزْقًا thamaratir rizqan	بِأَخٍ لَّكُمْ bi'akhil lakum	شَيْءٍ نُّكُرٍ shay'in nukurin
سِحْرٌ مُّبِينٌ siḥrum mubeenun	عَذَابٌ وَاصِبٌ 'adhaabuw waaṣibun	سِحْرٌ يُؤْثَرُ siḥruy yu'tharu
غَفُورٌ رَّحِيمٌ Ghafoorur raḥeemun	نَفْسٌ لِّنَفْسٍ nafsul linafsin	طَلْعٌ نَّضِيدٌ ṭal'un naḍeedun

Note:

There is no idghaam in words such as the following: قِنْوَانٌ qinwaanun, صِنْوَانٌ ṣinwaanun, بُنْيَانٌ bunyaanun, اَلدُّنْيَا ad-dunya; rather the noon should be pronounced clearly with no ghunnah.

Examples of vowelled meem after vowelless meem (meem saakinah):

سَعْيُكُم مَّشْكُورًا sa'yukum mashkooran	لَهُم مَّغْفِرَةٌ lahum muqaami'u
لَهُم مَّقَامِعُ lahum maghfiratun	عَلَيْهِم مَّطَرًا 'alaykum maṭaran
عَلَيْكُم مِّدْرَارًا 'alayhim maadhaa	مِنْهُم مَّعَرَّةٌ minhum ma'arratun
عَلَيْهِم مَّاذَا 'alaykum midraaran	قُلُوبِهِم مَّرَضٌ quloobihim maraḍun

Note:

When assimilating the letters of idghaam ("yarmaloon") because they follow a noon saakinah or tanween, the noon does not have a sukoon whilst the following letter (م meem, ن noon, ر raa', ل laam) is doubled (shaddah). و Waw and ى yaa' are not doubled. The tanween looks like this: ـً, ـٍ, ـٌ.

Doubled noon and meem (shaddah)

Doubled noon and meem (i.e., with shaddah) come under the same rule, which is to pronounce clearly the ghunnah of meem and noon when they are doubled, both when continuing and when pausing.

Example of noon:

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ min al-jinnati wan-naasi.

Example of meem:

عَمَّ 'amma, ثَمَّ thamma.

LESSON 18

Iqlaab الإقلاب
(lit. changing, turning into)

The word الإقلاب iqlaab is taken from a root meaning to change or turn into something else. The noon saakinah or tanween turns into a meem when it is followed by a baa', whilst preserving its ghunnah.

Rule:

If the baa' comes after a noon saakinah or tanween, then the noon saakinah or tanween is turned into a meem, with ghunnah for two counts.

How to break down words letter by letter:

The word فَٱنۢبِذۡ fambidh: فا faa' fatḥah ميم meem: فَم *fam;* با baa' kasrah ذال dhaal: بِذْ *bidh* = فَٱنۢبِذۡ fambidh

The phrase سَمِيعُۢ بَصِيرٌ samee'um baṣeerun: سين seen fatḥah: سَ *sa;* ميم meem kasrah يا yaa': مِى *mee* = سَمِى *samee;* عين 'ayn ḍammah م meem: عُم *'um* = سَمِيعُم *samee'um;* با baa' fatḥah: بَ *ba* = سَمِيعُم بَ *samee'um ba;* صاد ṣaad kasrah يا yaa': صِى *ṣee* = سَمِيعُم بَصِى *samee'um baṣee;* را raa' ḍammatayn: رٌ *run* = سَمِيعُۢ بَصِيرٌ *samee'um baṣeerun.*

Notes:

1. Do not elongate the letter preceding ghunnah; ghunnah should last for two counts.
2. Do not pronounce the noon with the meem in iqlaab, because the meem replaces the noon.

EXERCISE

سُنۢبُلَةٍ sumbulatin	فَٱنۢبَجَسَتْ fambajasat	يَسْتَنۢبِـُٔونَكَ yastambi'oonaka
مِنۢ بَقْلِهَا mim baqlihaa	تَنۢبُتُ tumbutu	أَنۢبَتَتْ 'ambatat
مِنۢ بَعْضٍ mim ba 'ḍin	مَنۢ بَخِلَ mam bakhila	مِنۢ بَاقِيَةٍ mim baaqiyatin
خَبِيرًۢا بَصِيرًا Khabeeram baṣeeran	مَرْحَبًۢا بِهِمْ marḥabam bihim	مِنۢ بَعْدِهَا mim ba 'dihaa
قَوْمًۢا بُورًا qawmam booran	أَمَدًۢا بَعِيدًا amadam ba'eedan	قَوْلًۢا بَلِيغًا qawlam baleeghan
كِرَامٍۭ بَرَرَةٍ kiraamim bararatin	ءَايَةٍۭ بَيِّنَةٍ aayatim bayyinatin'	شِقَاقٍۭ بَعِيدٍ shiqaaqim ba'eedin
خَٰلِقٌۢ بَشَرًا khaaliqam basharan	سَبَإٍۭ بِنَبَإٍ saba'im binaba'in	زَوْجٍۭ بَهِيجٍ zawjim baheejin

فَاسِقٌۢ بِنَبَإٍ faasiqum binabaa'in	رَجْعٌۢ بَعِيدٌ raj'um ba'eedun	خَبِيرٌۢ بَصِيرٌ Khabeerum baṣeerun
	بَصِيرٌۢ بِٱلْعِبَادِ Baṣeerum bil-'ibaadi	

Note:

When the letter baa' follows a noon saakinah or tanween in the Muṣḥaf produced by the King Fahd Qur'an Complex, a small meem appears above the noon saakinah instead of a sukoon; the small meem also appears above a letter with tanween instead of the second symbol of tanween.

LESSON 19

Ikhfa' الإخفاء
(lit. hiding)

الإخفاء Ikhfa' means pronouncing a vowelless letter (*ḥarf saakin*) without doubling (*shaddah*), in a manner somewhere between pronouncing it clearly (*iẓhaar*) and assimilating it into the following letter (*idghaam*), whilst maintaining ghunnah in the noon saakinah and tanween. The letters of ikhfa' are fifteen: ت taa', ث thaa', ج jeem, د daal, ذ dhaal, س seen, ش sheen, ص ṣaad, ض ḍaad, ط ṭaa', ظ ẓaa', ف faa', ق qaaf, ك kaaf.

Rule 1:

If one of the letters of ikhfaa' follows a noon saakinah or tanween, it is to be pronounced with ghunnah, for two counts.

Note:

If noon saakinah is followed by one of the letters of ikhfaa', it makes no difference if they appear in two separate words or in the same word; it should still be pronounced with ghunnah. This is called *al-ikhfaa' al-ḥaqeeqi* (true ikhfaa').

Rule 2:

If a vowelled baa' is preceded by a meem saakinah it should be pronounced with ikhfaa' and ghunnah, and the ghunnah should last for two counts, e.g., لَهُم بِهِۦ lahum bihi. This is called *al-ikhfaa' al-shafawi* (labial ikhfaa' or ikhfaa' of the lips).

EXERCISE

زَنجَبِيلًا	أُنثَىٰ	أَنتُمۡ
مُنزَلًا	مُنذِرٌ	جُندٌ
مَنصُورًا	مَنشُورًا	إِنسَٰنٍ
نَنظُرُ	قِنطَارًا	مَنضُودٍ
أَنكَٰثًا	مُنقَلَبًا	مُسۡتَنفِرَةٌ
مِن جُوعٍ	مِن ثَمَرَةٍ	مَن تَابَ
مِن زَكَوٰةٍ	مِن ذَكَرٍ	مِن دَافِعٍ
مِن صَدَقَةٍ	مِن شَيۡءٍ	مِن سَبِيلٍ
مِن ظَهِيرٍ	مِن طِينٍ	مِن ضَرِيعٍ
مِن كَأۡسٍ	مِن قَرۡيَةٍ	مِن فَضۡلٍ

زَرْعًا تَأْكُلُ	سَحَابًا ثِقَالًا	رُطَبًا جَنِيًّا
كَأْسًا دِهَاقًا	تُرَابًا ذَٰلِكَ	صَعِيدًا زَلَقًا
بَشَرًا سَوِيًّا	عَذَابًا شَدِيدًا	عَذَابًا صَعَدًا
عَذَابًا ضِعْفًا	شَرَابًا طَهُورًا	ظِلًّا ظَلِيلًا
خَٰلِدًا فِيهَا	فَتْحًا قَرِيبًا	رِزْقًا كَرِيمًا
يَوْمَئِذٍ تُحَدِّثُ	يَوْمَئِذٍ ثَمَٰنِيَةٌ	خَلْقٍ جَدِيدٍ
بَخْسٍ دَرَٰهِمَ	بِسَلَٰمٍ ذَٰلِكَ	يَوْمَئِذٍ زُرْقًا
بِقَلْبٍ سَلِيمٍ	بَأْسٍ شَدِيدٍ	بِرِيحٍ صَرْصَرٍ
لِكُلٍّ ضِعْفٌ	بِرِيحٍ طَيِّبَةٍ	لِبَعْضٍ ظَهِيرًا
خَيْرٍ فَقِيرٌ	أَجَلٍ قَرِيبٍ	زَوْجٍ كَرِيمٍ
ذَلُولٌ تُثِيرُ	شِهَابٌ ثَاقِبٌ	فَصَبْرٌ جَمِيلٌ
ضُرٌّ دَعَا	فَاعِلٌ ذَٰلِكَ	حَمِيدٌ زَعَمَ

عَمَلٌ صَـٰلِحٌ	أَلِيمٌ شَدِيدٌ	فَوْجٌ سَأَلَهُمْ
سَحَابٌ ظُلُمَـٰتٌ	بَلْدَةٌ طَيِّبَةٌ	مُّسْفِرَةٌ ضَاحِكَةٌ
كِتَـٰبٌ كَرِيمٌ	سَمِيعٌ قَرِيبٌ	لَفَرِحٌ فَخُورٌ

Vowelled baa' after meem saakinah

هُم بِرَبِّهِم	عَلَيْهِم بِعِلْمٍ	رَبَّهُم بِهِمْ
سَبَقَكُم بِهَا	مِنْهُم بَطْشًا	يَعْتَصِم بِاللَّهِ
عَلَيْهِم بِكَأْسٍ	فَاحْكُم بَيْنَهُم	ذَٰلِكُم بِمَا
	أَنتُم بَشَرٌ	

Note:

When one of the letters of ikhfaa' appears after a noon saakinah or tanween in the Muṣḥaf produced by the King Fahd Qur'an Complex, the noon has no sukoon and the tanween appears like this: ــً, ــٍ, ــٌ. The meem that is followed by a vowelled baa' also has no sukoon.

LESSON 20

Tanween followed by hamzat al-waṣl (joining hamzah)

If hamzat al-waṣl follows tanween (fatḥatayn, kasratayn, ḍammatayn), the sukoon of tanween turns into a kasrah when continuing only, e.g., نُوحٌ ٱبْنَهُۥ Nooḥun ibnahoo.

How to break down words letter by letter:

The word نُوحٌ ٱبْنَهُۥ, Nooḥun ibnahoo: نون noon ḍammah واو waw: نُو *noo*; حا ḥaa' ḍammah: حُ *ḥu* = نُوحُ *Nooḥu*; نون noon kasrah با baa': نِبْ *nib* = نُوحُ نِ *nooḥun* ابْ *ib*; نون noon fatḥah: نَ *na* = نُوحُ نِ ابْنَ *Nooḥun ibna*; ها haa' ḍammah small واو waw: هُ *hoo* = نُوحٌ ٱبْنَهُۥ, *Nooḥun ibnahoo.*

EXERCISE

فَخُورًا ٱلَّذِينَ fakhooran illadheena	خَيْرٌ ٱهْبِطُوا۟ khayrun ihbiṭoo
جَمِيعًا ٱلَّذِينَ jamee'an illadheena	أَلِيمًا ٱلَّذِينَ 'aleeman illadheena

فِسْقٌ ٱلْيَوْمَ fisqin il-yawma	ثَلَٰثَةٌ ٱنتَهُوا۟ thalaathatun intahoo
مُتَشَٰبِهٍ ٱنظُرُوٓا۟ mutashaabihin inẓuroo	بَعْضٍ ٱنظُرْ ba‘din inẓur
جَمِيعًا ٱلَّذِى jamee‘an illadhi	بِرَحْمَةٍ ٱدْخُلُوا۟ biraḥmatin idkhuloo
مَثَلًا ٱلْقَوْمُ mathalan il-qawmi	قَوْمًا ٱللَّهُ qawman illaahu
خَيْرًا ٱللَّهُ khayran illahu	عُزَيْرٌ ٱبْنُ ٱللَّهِ ‘uzayrun ibnullahi
شَدِيدٍ ٱلَّذِينَ shadeedin illadheena	مُبِينٍ ٱقْتُلُوا۟ mubeenin iqtuloo
خَبِيثَةٍ ٱجْتُثَّتْ khabeethatin ijtuththat	كَرَمَادٍ ٱشْتَدَّتْ karamaadin ishtaddat
مَنشُورًا ٱقْرَأْ ‘manshooran iqra	عُيُونٍ ٱدْخُلُوهَا ‘uyoonin idkhuluhaa
عَرَضًا ٱلَّذِينَ ‘ard.an illadheena	قَرْيَةٍ ٱسْتَطْعَمَآ qaryatin istaṭṭ‘amaa
عَدْنٍ ٱلَّتِى ‘adnin allati	أَعْمَٰلًا ٱلَّذِينَ ’a‘maalan illadheena

فِتۡنَةٌ ٱنقَلَبَ fitnatun inqalaba	خَيۡرٌ ٱطۡمَأَنَّ khayrun iṭma’anna
زُجَاجَةٍ ٱلزُّجَاجَةُ zujaajatin iz-zajaajah	مِصۡبَاحٌ ٱلۡمِصۡبَاحُ miṣbaaḥun al-miṣbaahu
نُوحٍ ٱلۡمُرۡسَلِينَ Nooḥin al-mursaleena	نَذِيرًا ٱلَّذِى nadheeran illadhi
بَعۡضٍ ٱلۡقَوۡلَ ba‘din il-qawla	لُوطٍ ٱلۡمُرۡسَلِينَ Loot.in il-mursaleena
شَكُورٌ ٱلَّذِى shakoorun illadhi	نُفُورًا ٱسۡتِكۡبَارًا nufoorun istikbaaran
بِزِينَةٍ ٱلۡكَوَاكِبِ bizeenatin il-kawaakibi	عَلِيمٌ ٱلَّذِى ‘aleemun illadhi
مُرۡتَابٌ ٱلَّذِينَ murtaabun illadheena	مَثَلًا ٱلۡحَمۡدُ mathalan il-ḥamdu
مُنِيبٍ ٱدۡخُلُوهَا muneebin idkhuloohaa	شَيۡـًٔا ٱتَّخَذَهَا shay’an ittakhadhahaa
قَدِيرٌ ٱلَّذِى Qadeerun illadhi	عَادًا ٱلۡأُولَىٰ ‘Aadan il-oolaa

يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ yawma'idhin il-mustaqarru	طُوًى ٱذۡهَبۡ ṭuwaan idhhab
لُّمَزَةٍ ٱلَّذِى lumazatin illadhi	أَحَدٌ ٱللَّهُ 'aḥadun illahu

Notes:

1. The phrase [جَمِيعًا ٱلَّذِى jamee'an illadhi] is pronounced: جَمِيعَنِ الَّذِى *jamee'an illadhi*; the alif that follows the 'ayn is ignored when continuing. If one says جَمِيعَانِ الَّذِي *jamee'aan illadhi* (elongating the alif), this is incorrect.

2. We have included the small noon in all the examples given above in order to show how to pronounce tanween followed by hamzat al-waṣl. However, the small noon is not written in the Muṣḥafs.

LESSON 21

Ruling on laam in the name of Allah

Rule:

If the laam in the words ٱللَّهُ Allaah or ٱللَّهُمَّ Allaahumma is preceded by a fatḥah or ḍammah, the laam is heavy (*mufakhkham*); if it is preceded by a kasrah, it is light (*muraqqaq*). Apart from the laam in the name of Allah, the laam is light in all other words.

1. Examples of *tafkheem* (making heavy) of the laam:

مِنَ ٱللَّهِ Min Allaah	تَٱللَّهِ tallaahi	ٱللَّهُ Allaahu
خَلَقَ ٱللَّهُ Khalaq Allaahu	ذَٰلِكُمُ ٱللَّهُ dhaalikum Ullaahu	رَسُولَ ٱللَّهِ Rasool Allaah
قَالُوا۟ ٱللَّهُمَّ Qaal Ullaahumma	حَسْبِيَ ٱللَّهُ ḥasbiy Allaahu	أَعْبُدُ ٱللَّهَ A'bud ullaaha
سُبْحَٰنَكَ ٱللَّهُمَّ Subḥaanak Allaahumma		

2. Examples of *tarqeeq* (making light) of the laam:

سَبِيلِ ٱللَّهِ Sabeel illaahi	أَعُوذُ بِٱللَّهِ 'a'oodhu billaahi	بِسۡمِ ٱللَّهِ bismillaahi
أَمۡرِ ٱللَّهِ 'amrillaahi	دُونِ ٱللَّهِ doon illaahi	قُلِ ٱللَّهُ Qul illaahu
قُلِ ٱللَّهُمَّ Qul illaahumma	لِكَلِمَٰتِ ٱللَّهِ Li kalimaat illaahi	

3. Other examples, in all of which the laam is light (muraqqaq)

تَوَلَّىٰ tawallaa	تَجَلَّىٰ tajallaa	حِلٌّ ḥillun	يُضِلُّ yud.illu
صَلُّواْ ṣalloo	ضَلَٰلَةٌ ḍalaalatun	صَلَوٰةٍ ṣalaatin	فَصَلِّ faṣalli
لِّلۡمُصَلِّينَ lil-muṣalleena	يُصَلُّونَ yuṣalloona		

LESSON 22

Elongation (*madd*)

Madd means elongating the sound of one of the letters of elongation (*ḥuroof al-madd*).

Rule 1:

If the letter of elongation is followed by a hamzah in the same word, the elongation in that case is obligatory and lasts for four counts, e.g.:

أَوْلِيَآءَ awliyaaaa'a	سُوٓءٍ soooo'in	جِاْىٓءَ jeeee'a	جَآءَ jaaaa'a
يَشَآءُ yashaaaa'u	أُوْلَٰٓئِكَ oolaaaa'ika	خَطِيٓئَةً khaṭeeee'atan	قُرُوٓءٍ quroooo'in

Rule 2:

If the letter of elongation is followed by a hamzah in the next word, because the letter of elongation occurs at the end of the first word and the hamzah is at the beginning of the following word, then in that case elongation is permissible and lasts for four counts, e.g.:

قَالُوٓاْ أَتَجْعَلُ qaaloooo 'ataj'alu	كَمَآ ءَامَنَ kamaaaa 'aamana	مَآ أَصَابَ maaaa 'aṣaaba

إِذَآ أَظۡلَمَ 'idhaaaa 'aẓlama	يَٰبَنِيٓ ءَادَمَ Yaa baneeee 'Aadama	قَالُوٓاْ أَنُؤۡمِنُ qaaloooo 'anu'minu
بِهِۦٓ إِيمَٰنُكُمۡ biheeee 'eemaanukum		مَآ أَغۡنَىٰ maaaa 'aghnaa

Rule 3:

If the letter of elongation is followed by a doubled letter (shaddah) in the same word, then this is called al-madd al-laazim al-muthaqqal (compulsory intensified elongation) and lasts for six counts, e.g.:

ضَآلًّا ḍaaaaaallan	دَآبَّةٍ daaaaaabbatin
مُضَآرٍّ muḍaaaaaarrin	جَآنٌّ jaaaaaannun
تَحَٰٓضُّونَ taḥaaaaaaḍḍoona	وَٱلصَّٰٓفَّٰتِ waṣ-ṣaaaaaaffaati
أَتُحَٰٓجُّوٓنِّي 'atuḥaaaaaajjooooonnee	ضَآلِّينَ ḍaaaaaalleena
طسٓمٓ ṭaa-seeeeeen-meeeeeem	الٓمٓ Alif-laaaaaam-meeeeeem

Rule 4:

If the letter of elongation is followed by a sukoon with no doubling (shaddah) in the same word or letter, then this is called *al-madd al-laazim al-mukhaffaf* (compulsory light elongation), and lasts for six counts, e.g., ءَآلۡـَٰٔنَ، 'aaaaaal'aana, نٓ nooooooon.

Al-Ṭuroof al-Muqaṭṭa'ah

Note:

The ḥuroof muqaṭṭa'ah are the letters that appear at the beginning of some soorahs. They are called muqat.t.a'ah because they are pronounced separately (the word comes from a root meaning cut or chopped) and are not connected into words. They appear at the beginning of 29 soorahs of the Holy Qur'an. They are as follows:

[Arabic letters to be put in the empty boxes above their transliterations]

الٓمٓصٓ Alif, laam, meem, ṣaad	الٓمٓ 'Alif, laam, meem
الٓمٓر 'Alif, laam, meem, raa	الٓر 'Alif, laam, raa
طه 'ṭaa'-haa	كٓهيعٓصٓ Kaaf, haa', yaa', 'ayn, ṣaad
طسٓ ṭaa', seen	طسٓمٓ ṭaa', seen, meem
صٓ ṣaad	يسٓ Yaa', seen

حمٓ ḥaa', meem	حمٓ عٓسٓقٓ ḥaa', meem, 'ayn, seen, qaaf
نٓ noon	قٓ qaaf

Note:

الٓمٓ Alif, laam, meem: the word *laam* is elongated for six counts, and the meem of the word *laam* is assimilated (idghaam) into the second meem that follows it, which is doubled (shaddah) and pronounced with ghunnah. The word *meem* is also elongated for six counts.

طسٓمٓ Ṭaa', seem, meem: the word *t.aa'* is elongated for two counts, the word *seen* is elongated for six counts; the noon of the word *seen* is assimilated (idghaam) into the meem that follows it, and the word *meem* is also elongated for six counts.

كٓهيعٓصٓ ، حمٓ عٓسٓقٓ Kaaf, haa', yaa', 'ayn, ṣaad; ḥaa'-meem, 'ayn-seen-qaaf: after elongating the word *'ayn* in the first, and the words *'ayn* and *seen* in the second, the noon of the words *'ayn* and *seen* is hidden (ikhfa') and elongated for two counts.

طه Ṭ.aa', haa': each word is elongated for two counts, as is every letter than has a small fatḥah (upright alif). Any letter that has a madd must be elongated as much as the madd indicates.

There are some people who elongate the letter on which there is a small fatḥah or that is followed by a small yaa' or a small waw for longer than it should be. This is a serious mistake. The correct way is to elongate it for two counts.

LESSON 23

Words that are pronounced differently from the way they are written

The following words are pronounced differently from the way they are written:

How it is written	How it is pronounced	How it is written	How it is pronounced
أَفَإِيْنْ	أَفَإِنْ afa'in	يَبْصُۜطُ	يَبْسُطُ yabsuṭ
بَصْۜطَةً	بَسْطَةً basṭah	نَبَإِىْ	نَبَإِ naba'i
مَلَإِيْهِمْ	مَلَئِهِمْ mala'ihim	مَلَإِيْهِۦ	مَلَئِهِ mala'ihi
نَدْعُوَاْ	نَدْعُوَ nad 'uwa	لِتَتْلُوَاْ	لِتَتْلُوَ litatluwa
مِاْئَتَيْنِ	مِئَتَيْنِ mi'atayni	مِاْئَةٌ	مِئَةٌ mi'atun
بِئْسَ ٱلِاسْمُ	بِئْسَ لِسْمُ bi'sa lismu	لِيَبْلُوَاْ	لِيَبْلُوَ liyabluwa

How it is written	How it is pronounced	How it is written	How it is pronounced
بِأَيْيْدٍ	بِأَيْدٍ bi'aydin	لِشَاْىْءٍ	لِشَيْءٍ lishay'in
يَاْيْـَٔسُ	يَيْـَٔسُ yay'asu	تَاْيْـَٔسُواْ	تَيْـَٔسُو tay'asoo
أَتْلُواْ	أَتْلُوَ atluwa	بِأَيْيِّكُمُ	بِأَيِّكُمْ bi'ayyikum
يَعْفُواْ	يَعْفُوَ ya'fuwa	لَأَاْذْبَحَنَّهُۥ	لَأَذْبَحَنَّهُۥ la'adhbaḥannahoo
لِيَرْبُواْ	لِيَرْبُوَ liyarbuwa	نَبْلُواْ	نَبْلُوَ nabluwa
قَوَارِيرَاْ	قَوَارِيرَ qawaareera	ثَمُودَاْ	ثَمُودَ thamooda

Notes:

1. Teach these words to the student and have him memorise them and the changes in them, so that he may avoid errors in recitation.
2. The second alif in the word قَوَارِيرَاْ qawaareera is not pronounced in either case, whether continuing or pausing.
3. It is permissible to pronounce the letter ṣaad as seen in the word ٱلْمُصَيْطِرُونَ al-muṣaytiroona; it should be pronounced as seen in the words يَبْصُۜطُ yabṣuṭu and

بَصْۜطَةً baṣt.atan; it should be pronounced as ṣaad in the word بِمُصَيْطِرٍ bimuṣayt.irin.

The alif in the following words should be pronounced when pausing, but not when continuing:

Pronunciation when pausing	Pronunciation when continuing	How it is written
أَنَا 'anaa	أَنَ 'ana	أَنَا۠
لَٰكِنَّا laakinnaa	لَٰكِنَّ laakinna	لَٰكِنَّا۠
ٱلظُّنُونَا aẓ-ẓunoonaa	الظُّنُونَ aẓ-ẓunoona	ٱلظُّنُونَا۠
ٱلرَّسُولَا ar-rasoolaa	الرَّسُولَ ar-rasoolaa	ٱلرَّسُولَا۠
ٱلسَّبِيلَا as-sabeelaa	السَّبِيلَ as-sabeela	ٱلسَّبِيلَا۠
سَلَٰسِلَا salaasilaa	سَلَٰسِلَ salaasila	سَلَٰسِلَا۠
قَوَارِيرَا qawaareeraa	قَوَارِيرَ qawaareera	قَوَارِيرَا۠

4. When pausing at the word قَوَارِيرَا۠ qawaareeraa, it is better to pronounce the second alif; it is not pronounced when continuing.

5. In the word مَجْرٜىٰهَا majraahaa, the alif is pronounced like a yaa and the fatḥah like a kasrah (majreyhaa).

Pauses (wuqoof)

At the end of each lesson, we have seen how to pause. Because of the importance of knowing how and when to pause, we will devote an entire section to this topic, with examples, so that the student may gain full understanding of it and not make the mistakes that are becoming widespread among students and even among teachers.

- ## Pausing at a letter with fatḥah

  When pausing at a letter with fatḥah, the letter becomes vowelless (sukoon), e.g., رَفَثَ rafatha > رَفَثْ rafatḥ

- ## Pausing at a letter with fatḥatayn (tanween)

  When pausing at a letter with fatḥatayn (tanween), the tanween turns into an alif and is elongated for two counts only, e.g., عَجَبًا 'ajaban > عَجَبَا 'ajabaa, مُسَمًّى musamman > مُسَمَّى musammaa.

- ## Pausing at a letter with a kasrah or kasratayn (tanween)

  When pausing at a letter with a kasrah or kasratayn (tanween), the kasrah or kasratayn becomes a sukoon, e.g., نُذُرٍ nudhurin > نُذُرْ nudhur, مُدَّكِرٍ muddakirin > مُدَّكِرْ muddakir.

- ## Pausing at a letter with a ḍammah or ḍammatayn (tanween)

  When pausing at a letter with a ḍammah or ḍammatayn (tanween), the ḍammah or ḍammatayn becomes a sukoon, e.g., نَعۡبُدُ na'budu > نَعۡبُدْ na'bud, أَحَدٌ aḥadun > أَحَدْ aḥad .

- ## Pausing at taa' barbooṭah

When pausing at *taa' marboot.ah*, regardless of what the vowel is, it turns into a haa', e.g., بَقَرَةً baqaratan > بَقَرَهْ baqarah, لُمَزَةٍ lumazatin > لُمَزَهْ lumazah, بَقَرَةٌ baqaratun > بَقَرَهْ baqarah.

- ## Pausing at a letter with a sukoon

When pausing at a letter with a sukoon, there is no change, e.g., مَاهِيَهْ ma hiyah, يَعْلَمْ ya'lam.

- ## Pausing at a letter preceded by a letter of elongation (*ḥarf madd*)

When pausing at a letter preceded by a letter of elongation (*ḥarf madd*), its vowel becomes a sukoon, and one may elongate the letter of elongation for between two and six counts, e.g., نَارٍ naarin > نَارْ naar, لَكَنُودٌ lakanoodun > لَكَنُودْ lakanood, لَشَدِيدٌ lashadeedun > لَشَدِيدْ lashadeed.

- ## Pausing at a letter preceded by a letter with leen (*ḥarf al-leen*)

When pausing at a letter preceded by a letter with *leen* (*ḥarf al-leen*), its vowel becomes a sukoon, and the letter with leen may be elongated for between two and six counts, e.g., خَوْفٍ khawfin > خَوْفْ khawf, قُرَيْشٍ Qurayshin > قُرَيْشْ Quraysh.

- ## Pausing at a letter with a small alif or upright fatḥah

When pausing at a letter with a small alif or upright fatḥah, the vowel does not change in this case, e.g., مُوسَىٰ Moosaa, يَنْهَىٰ yanhaa.

Pausing at a letter with a kasrah followed by a small yaa' or upright kasrah

When pausing at a letter with a kasrah followed by a small yaa' or upright kasrah, the small yaa' is omitted and one pauses at the letter that comes before it, which becomes vowelless in this case, e.g., بِهِۦ bihee > بِهْ bih, بَعْدِهِۦ ba'dihee > بَعْدِهْ ba'dih.
If the pause is at a word the last letter of which is not haa', e.g., يَسْتَحْيِۦ yastaḥyee, يُحْيِۦ yuḥyee, there is no change to the end of the word and it should be elongated for two counts, e.g., يَسْتَحْيِۦ yastaḥyee.
When pausing at a letter with an upright kasrah, the kasrah becomes a sukoon, e.g., بِهِ bihee > بِهْ bih. If it is beneath a yaa', then it remains as is, e.g., يَسْتَحْيِ yastaḥyee.

Pausing at a letter with a ḍammah followed by a small waw or an upside-down ḍammah

When pausing at a letter with a ḍammah followed by a small waw, the small waw is omitted and one pauses at the letter that comes before it, which becomes vowelless (sukoon) in this case, e.g., لَهُۥ lahoo > لَهْ lah, بَعْدَهُۥ ba'dahoo > بَعْدَهْ ba'dah.
When pausing at a letter with an upside-down ḍammah, the ḍammah becomes a sukoon, e.g., لَهُ lahoo > لَهْ lah.

Pausing at elongated and leen letters (ḥuroof al-madd wa'l-leen)

When pausing at elongated and *leen* letters (*ḥuroof al-madd wa'l-leen*), they remain as they are and are elongated for two counts, e.g., ضُحَـٰهَا d.uḥaahaa, تَعُولُوا۟ ta'ooloo , عِبَادِى 'ibaadee, أَتَوْا۟ 'ataw.

Pause signs in the Holy Qur'an

It is essential to pay attention to the following signs for pausing when reciting:

ۛ ۛ , صلے , ج , قلے , م , ○

○ : This sign indicates that the verse has ended. This sign originates from the *taa' marbooṭah* in the word aayah (verse). It is indicative of a complete stop (*waqf taamm*).

م : This sign indicates an obligatory pause (*waqf laazim*), where the meaning will be distorted if one continues.

قلے : This sign indicates that it is more appropriate to stop (*waqf awlaa*), although it is permissible to continue.

ج : This sign indicates that it is permissible to stop (*waqf jaa'iz*) and doing so is preferable, although it is permissible to continue.

صلے : This sign indicates that continuing is more appropriate (*wasl awlaa*).

ۛ ۛ : These signs are called *al-mu'aanaqah* (and appear in pairs); it is permissible to stop at either but not both.

Some soorahs of the Holy Qur'aan

ترتيبها ١٠٨ سُورَةُ الكَوْثَرِ (١٠٨) آياتها ٣

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

Soorat al-Kawthar (108)

Bismillaah ir-raḥmaan ir-raḥeem

In the name of Allah, the Most Gracious, the Most Merciful

1. *Innaa a'ṭaynaaka'l-kawthar*
2. *Fa ṣalli lirabbika wa'nḥar*
3. *Inna shaani'aka huwa'l-abtar*

1. Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise);
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter).

سُورَةُ النَّصْرِ (١١٠) آياتها ٣ ترتيبها ١١٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾ وَرَأَيْتَ ٱلنَّاسَ
يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ﴿٣﴾

Soorat an-Naṣr (110)

Bismillaah ir-raḥmaan ir-raḥeem

In the name of Allah, the Most Gracious, the Most Merciful

1. *'Idhaa jaa'a naṣr ullahi wa'l-fath.*
2. *Wa ra'ayta'n-naasa yadkhuloona fi deen illaahi afwaaja*
3. *Fa sabbiḥ bi ḥamdi rabbika wastaghfirhu 'innahoo kaana tawwaaba,*

1. When comes the Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah),
2. And you see that the people enter Allahs religion (Islam) in crowds,
3. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

ترتيبها ١١٢ سُورَةُ الإِخْلَاصِ (١١٢) آياتها ٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

Soorat al-Ikhlaaṣ (112)

Bismillaah ir-raḥmaan ir-raḥeem

In the name of Allah, the Most Gracious, the Most Merciful

1. *Qul huw Allahu aḥad*
2. *Allah uṣ-ṣamad*
3. *Lam yalid wa lam yoolad*
4. *Wa lam yakul lahu kufuwan 'aḥad*

1. Say (O Muhammad (Peace be upon him)): He is Allah, (the) One.
2. Allah-uṣ-Ṣamad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. He begets not, nor was He begotten;
4. And there is none co-equal or comparable unto Him.

سُورَةُ الفَلَقِ (١١٣)

آياتها ٥ — ترتيبها ١١٣

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى
ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Soorah al-Falaq (113)

Bismillaah ir-raḥmaan ir-raḥeem

In the name of Allah, the Most Gracious, the Most Merciful

1. *Qul 'a'oodhu bi rabbi l-falaq*
2. *Min sharri ma khalaq*
3. *Wa min sharri ghaasiqin 'idha waqab*
4. *Wa min sharr in-nafaathaati fil-'uqad*
5. *Wa min sharri ḥaasidin 'idha ḥasad*

1. Say: I seek refuge with (Allah) the Lord of the daybreak,
2. From the evil of what He has created;
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
4. And from the evil of the witchcrafts when they blow in the knots,
5. And from the evil of the envier when he envies.

سُورَةُ النَّاسِ (١١٤)

آياتها ٦ — ترتيبها ١١٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ
ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى
يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

Soorat an-Naas (114)

Bismillaah ir-raḥmaan ir-raḥeem

In the name of Allah, the Most Gracious, the Most Merciful

1. *Qul 'a'oodhu bi rabbin-naas*
2. *Malikin-naas*
3. *'Ilaahin-naas*
4. *Min sharr il-waswaas il-khannaas*
5. *Alladhi yuwaswisu fi ṣudoor in-naas*
6. *Min al-jinnati wan-naas*

1. Say: I seek refuge with (Allah) the Lord of mankind,
2. The King of mankind,
3. The Ilaah (God) of mankind,
4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in ones heart after one remembers Allah) ,
5. Who whispers in the breasts of mankind,
6. Of jinns and men.

Prayer according to the Sunnah

Takbeerat al-iḥraam (opening takbeer):

اَللّٰهُ أَكْبَرُ

Allahu akbar (Allah is most great).

Du'aa' al-istiftaaḥ (opening supplication):

دعاء الاستفتاح : اَللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اَللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ ، اَللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Allaahumma baa'id bayni wa bayna khaṭaayaaya kama baa'adta baynal-mashriqi wal-maghrib. Allaahumma naqqini min al-khaṭaayaa kama yunaqqath-thawb al-abyad. min al-danas. Allaahumma-ghsilni min khaṭaayaaya bith-thalji wal-maa'i wal-barad. Subhaanaka Allaahumma wa biḥamdika, wa tabaaraka-smuka wa ta'aala jadduka, wa laa ilaaha ghayruka

(O Allaah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allaah, cleanse me of sin as a white garment is cleansed from filth. O Allaah, wash away my sins with snow and water and hail. Glory and praise be to You O Allaah, blessed be Your name and exalted be Your Majesty, and there is no god but You).

Al-Isti'aadhah (seeking refuge with Allah):

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

A'oodhu Billaah is-samee' il-'aleemi min ash-shayṭaan ir-rajeemi min hamzihi wa nafkhihi wa nafthihi

(I seek refuge with Allah, the Most Gracious, the Most Merciful, from the accursed Shayṭaan and from his evil insinuations).

Al-basmalah (pronouncing the name of Allah):

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١

Bismillaah ir-raḥmaan ir-raḥeem
(In the name of Allah, the Most Gracious, the Most Merciful)

Soorat al-Faatiḥah:

ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤
إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ
أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

1. *al-ḥamdu Lillahi rabbil-'aalameen*
2. *ar-raḥmaan ir-raḥeem*
3. *Maaliki yawm id-deen*
4. *'Iyyaaka na 'budu wa 'iyyaaka nasta'een*
5. *ihdinaas-ṣiraaṭ al-mustaqeem*
6. *Ṣiraat. alladheena 'an'amta 'alayhim ghayril maghd.oobi 'alayhim walaaḍ-d.aaleen*

1. All the praises and thanks be to Allah, the Lord of the Alameen (mankind, jinns and all that exists).
2. The Most Beneficent, the Most Merciful.
3. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
4. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
5. Guide us to the Straight Way
6. The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Soorat al-Ikhlaaṣ:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢
لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤

1. *Qul huw Allahu aḥad*
2. *Allah uṣ-ṣamad*
3. *Lam yalid wa lam yoolad*
4. *Wa lam yakul lahu kufuwan 'aḥad*

1. Say (O Muhammad (Peace be upon him)): He is Allah, (the) One.
2. Allah-uṣ-Ṣamad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. He begets not, nor was He begotten;
4. And there is none co-equal or comparable unto Him.

Takbeerat ar-Rukoo' (Takbeer of bowing)

ٱللَّهُ أَكْبَرُ

Allahu akbar (Allah is most great)

Ad'iyat ar-rukoo' -- dhikr ar-rukoo' (Supplications of bowing -- dhikr of bowing):

سُبْحَانَ رَبِّيَ الْعَظِيمِ (أقله ثلاث مرات)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْلِي

Subḥaana rabbiy al-'aẓeem (Glory be to my Lord the Almighty)
(to be said a minimum of three times)
Subḥaanak Allaahumma rabbanaa wa biḥamdik Allahumm aghfir li (Glory and praise be to You, O Allah our Lord;
O Allah forgive me).

Du'aa' ar-Raf'i min ar-Rukoo'
(Supplication for rising from bowing):

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ"

Sami' Allahu liman ḥamidah, rabbana wa lak al-ḥamdu ḥamdan katheeran ṭayyiban mubaarakan feehee

(Allah listens to the one who praises Him; our Lord, to You be praise, much good, blessed praise).

Takbeerat as-sujood (Takbeer of prostration):

اللَّهُ أَكْبَرُ

Allahu akbar (Allah is most great)

Ad'iyat as-sujood -- dhikr as-sujood
(Supplications of prostration -- dhikr of prostration)

سُبْحَانَ رَبِّيَ الْأَعْلَى (أقله ثلاث مرات)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْلِي

Subḥaana rabbiy al-a'la

(Glory be to my Lord Most High)
(to be said a minimum of three times)

Subḥaanak Allaahumma rabbanaa wa biḥamdik Allahumm aghfir li

(Glory and praise be to You, O Allah our Lord;
O Allah forgive me).

Takbeerat ar-raf'i min as-sujood al-awwal
(Takbeer of rising from the first prostration):

اللَّهُ أَكْبَرُ

Allahu akbar (Allah is most great)

Du'aa' ma bayna as-sajdatayn
(Supplication between the two prostrations)

رَبِّ اغْفِرْلِي، رَبِّ اغْفِرْلِي.

Rabb ighfir li, rabb ighfir li
(Lord forgive me, Lord forgive me)

Takbeerat as-sujood ath-thaani
(Takbeer of the second prostration):

اَللّٰهُ أَكْبَرُ

Allahu akbar (Allah is most great)

Ad'iyat as-sujood -- dhikr as-sujood
(Supplications of prostration -- dhikr of prostration)

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ (أقله ثلاث مرات)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْلِي

Subḥaana rabbiy al-a'la
(Glory be to my Lord Most High)
(to be said a minimum of three times)

Subḥaanak Allaahumma rabbanaa wa biḥamdik Allahumm aghfir li
(Glory and praise be to You, O Allah our Lord; O Allah forgive me).

Takbeerat ar-raf'i min as-sujood ath-thaani
(Takbeer of rising from the second prostration):

اَللّٰهُ أَكْبَرُ

Allahu akbar (Allah is most great).

At-Tashahhud:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ، اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَآ إِلَٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

At-taḥiyyatu Lillaahi waṣ-ṣalawaatu waṭtayyibaat, as-salaamu 'alayka 'ayyuhan-nabiyyu wa raḥmat Allahi wa barakaatuhu, as-salaamu 'alayna wa 'ala 'ibaad illah iṣ-ṣaaliḥeen, ashhadu an laa ilaaha ill-Allah wa ashhadu anna Muḥhammadan 'abduhu wa rasooluhu

(All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is the slave and Messenger of Allah).

Aṣ-ṣalaah al-Ibraaheemiyyah

اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰٓ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰٓ إِبْرَاهِيمَ وَعَلَىٰٓ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ. اَللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰٓ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰٓ إِبْرَاهِيمَ وَعَلَىٰٓ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

Allaahumma ṣalli 'ala Muḥammadin wa 'ala aali Muḥammadin kama ṣalayta 'ala Ibraaheema wa 'ala aali Ibraaheem, innaka ḥameedun majeed. Allaahumma baarik 'ala Muḥammadin wa 'ala aali Muhammadin kama baarakta 'ala Ibraaheema wa 'ala aali Ibraaheem, innak ḥameedun majeed

(O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory).

Ad'iyah ma qabl at-tasleem
(Supplications before the tasleem)

اَللَّهُمَّ إِنِّيٓ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . اَللَّهُمَّ إِنِّيٓ أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

Allaahumma inni a'oodhu bika min 'adhaab il-qabri wa a'oodhu bika min fitnat il-maseekḥ id-dajjaal wa a'oodhu bika min fitnat il-maḥyaa wal-mamaat. Allaahumma inni a'oodhu bika min al-ma'tham wa'l-maghram

(O Allah, I seek refuge with You from the punishment of the grave and I seek refuge with You from the turmoil of the Dajjaal and I seek refuge with You from the trials of life and death. O Allaah, I seek refuge with You from sin and heavy debt).

اَللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّآ أَنْتَ فَاغْفِرْلِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allaahumma inni ẓalamtu nafsi ẓulman katheeran wa laa yaghfir udh-dhunooba 'illa anta, faghfir li maghfiratan min 'indaka warḥamni, innaka 'anta al-Ghafoor ar-Raḥeem

(O Allaah, indeed I have wronged myself greatly, and there is none who forgives sins besides You. So grant me forgiveness from You and have mercy on me, for you are the All-Forgiving, Most Merciful).'

اَللَّهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَآ أَخَّرْتُ وَمَآ أَسْرَرْتُ وَمَآ أَعْلَنْتُ وَمَآ أَسْرَفْتُ وَمَآ أَنْتَ أَعْلَمُ بِهِ مِنِّيَ أَنْتَ الْـمُقَدِّمُ وَأَنْتَ الْـمُؤَخِّرُ لَآ إِلَهَ إِلَّآ أَنْتَ.

Allaahumma ighfir li ma qaddamtu wa ma akhkhartu wa ma asrartu wa ma a'lantu wa ma astraftu wa ma anta a'lamu bihi minni. Anta al-muqaddim wa anta al-mu'akhkhir laa 'ilaaha 'illa anta

(O Allah! Forgive me what I have done in the past, and what I will do in the future, and what I have concealed, and what I have done openly, and what I have exceeded in, whatever You know about me more than I. You are the One Who brings forward, and You are the One Who puts back, there is no god except You).

اَللَّهُمَّ إِنِّيَ أَسْأَلُكَ الْـجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

Allahumma 'inni as'alukal-jannata wa 'a'oodhu bika min an-naar

(O Allah, I ask You for Paradise and I seek refuge in You from Hell).

At-Tasleem (saying salaam)

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ (مرتين)

As-salaamu 'alaykum wa raḥmat ullahi wa barakaatuhu
(Peace be upon you and the mercy of Allah and His blessings) (to be said twice).

Du'aa's and dhikr to be recited after the tasleem when one has finished praying:

اَللهُ أَكْبَرُ (مرة واحدة) أَسْتَغْفِرُ اللهَ (ثلاث مرات)

Allahu akbar (Allah is most great) (to be said once); *astaghfir ullah* (I ask Allah for forgiveness) (to be said three times).

اَللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

Allaahumma antas-salaam wa minkas-salaam tabaarakta ya dhaa'l-jalaali wa'l-ikraam (O Allah, You are the One Who is free from all defects and deficiencies and from You is all peace, blessed are You, O Possessor of majesty and honour).

اَللَّهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ .

Allahumma a'inni 'ala dhikrika wa shukrika wa ḥusni 'ibaadatika
(O Allah, help me to remember You, give thank to You and worship You properly).

لَآ إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ،

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ .

اَللَّهُمَّ لَا مَانِعَ لِمَآ أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ

وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Laa 'ilaaha ill-Allah waḥdahu laa shareeka lah, lahu'l-mulk wa lahu'l-ḥamd wa huwa 'ala kulli shay'in qadeer. Allaahumma laa maani' lima a'ṭayta wa laa mu'ṭi lima mana'ta wa la yanfa' dhaa'l-jaddi minkal-jadd

(There is no god but Allaah Alone, with no partner or associate, His is the sovereignty and to Him be praise, and He is Able to do all things. O Allaah, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone for from You is all wealth and majesty).

لآ إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَآ إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّآ إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَآ إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

Laa ilaaha ill-Allaah waḥdahu laa shareeka lah, lahu'l-mulk wa lahu'l-ḥamd wa huwa 'ala kulli shay'in qadeer. Laa ḥawla wa laa quwwata illa Billaah wa laa na'budu illaa iyyaaḥ Lahul-ni'mah wa lahul-faḍl wa lahuth-thanaa' al-ḥasan. Laa ilaaha ill-Allaah mukhliṣeena lahud-deena wa law karihal-kaafiroon .

(There is no god but Allaah Alone, with no partner or associate His is the sovereignty and to Him be praise, and He is Able to do all things. There is no power and no strength except with Allaah, and we worship none but Him. From Him (alone) come all blessings and favours, and all good praise is due to Him. There is no god but Allaah and we make our worship purely for Him (alone) however much the disbelievers may hate that).

التسبيح (٣٣ مرة) والتحميد (٣٣ مرة) والتكبير (٣٣ مرة)

Tasbeeh (saying *Subḥaan Allah* -- Glory be to Allah) 33 times; *taḥmeed* (saying *Al-ḥamdu Lillah* -- praise be to Allah) 33 times; *takbeer* (saying *Allahu akbar* -- Allah is most great) 33 times, and complete one hundred by saying:

لَآ إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Laa ilaaha ill-Allaah waḥdahu laa shareeka lah, lahu'l-mulk wa lahu'l-ḥamd wa huwa 'ala kulli shay'in qadeer

(There is no god but Allaah Alone, with no partner or associate His is the sovereignty and to Him be praise, and He is Able to do all things).

Aayat al-Kursiy:

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ
يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ
وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ۝

Allaahu laa 'illaha 'illa huwa al-ḥayy ul-qayyoom laa ta'khudhuhu sinatun wa laa nawm, lahu maa fis-samawaati wa maa fil-'arḍ man dhalladhi yashfa'u 'indahu 'illa bi ''idhnihi, ya 'lamu maa bayna ''aydeehim wa maa khalfahum wa laa yuḥeet.oona bi shay'in min 'ilmihi 'illa bimaa shaa', wasi'a kursiyuhus-samawaati wal-'arḍ wa laa yu'ooduhu ḥifẓuhumaa wa huwal-'aliyy ul-'aẓeem

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursee extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[al-Baqarah 2:255]

Du'aa' al-Qunoot

اَللَّهُمَّ اهْدِنِـي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ
تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَآ أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ
عَلَيْكَ ، إِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ ، وَلَا يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ .

Allaahumm ahdini feeman hadayta wa 'aafini feeman 'aafayta wa tawallani feeman tawallayta wa baarik li feema a't.ayta, wa qini

sharra ma qadayta, fa 'innaka taqḍi wa la yuqḍaa 'alayk, wa 'innahu laa yadhillu man waalayta wa laa ya'izzu man 'aadayta, tabaarakta Rabbana wa ta'aalayt

(O Allah, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended, nor is he honoured who is Your enemy. Blessed are You, O Lord, and Exalted).

Du'aa' after finishing Witr prayer

سُبْحَانَ الْـمَلِكِ الْقُدُّوسِ

Subḥaan al-Malikal-Quddoos
(Glory be to the Sovereign, the Holy) (to be said three times);

رَبُّ الْـمَلَآئِكَةِ وَالرُّوحِ

Rabb al-malaa'ikati war-Rooḥ
(Lord of the angels and the Rooh (Jibreel)).

Du'aa' sajdat at-tilaawah (supplication for prostration of recitation)

اَللَّهُمَّ اكْتُبْ لِـي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وِزْرًا، وَاجْعَلْهَا لِـي عِنْدَكَ ذُخْرًا ،وَتَقَبَّلْهَا مِنِّي كَـمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

Allaahumma aktub lee biha 'indaka ajran wa ḍa' 'annee biha wizran waj'alha lee 'indaka dukhran wa taqabbalha minnee kama taqabbaltaha min 'abdika Dawood

(O Allaah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You accepted it from Your slave Dawood).

Ṣalaat al-janaazah
(Funeral prayer)

The first takbeer:
Recite Soorat al-Faatiḥah and another soorah.
The second takbeer:
Recite *aṣ-Salaat al-Ibraaheemiyyah.*
The third takbeer:
The worshipper may recite the following du'aa's:

1.

اَللَّهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا ، وَشَاهِدِنَا وَغَائِبِنَا ،
وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا

Allaahumm aghfir li ḥayyinaa wa mayyitinaa, wa shaahidinaa wa ghaa'ibinaa, wa ṣagheerinaa wa kabeerinaa, wa dhakarinaa wa unthaanaa

(O Allaah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females).

2.

اَللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ اَللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ .

Allaahumma man aḥyaytahu minna fa 'aḥyeehi 'ala'l-Islami wa man tawaffaytahu minna fa tawaffahu 'alal-'eemaan. Allaahumma laa taḥ rimnaa 'ajrahu wa la taḍillanaa ba'dahu

(O Allaah, whoever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with faith. O Allah, do not deprive us of the reward and do not cause us to go astray after this).

3.

اَللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ.

Allaahumm ighfir lahu warḥamhu wa 'aafihi wa a'fu 'anhu, wa 'akrim nuzulahu wa wassi' madkhalahu waghsilhu bil-maa'i wath-thalji wal-barad, wa naqqihi min al-khaṭaaya kama yunaqqa' ath-thawb al-abyad.u min ad-danas. Allaahumma wa'abdilhu daaran khayra min daarihi wa 'ahlan khayra min 'ahlihi wa zawjan khayra min zawjihi, wa'adkhilhul-jannata wa a'idhhu min 'adhaab il-qabri wa min 'adhaab in-naar

(O Allaah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allaah, give him a house better than his house, a family better than his family and a spouse better than his spouse, and admit him to Paradise and protect him from the torment of the grave and from the torment of Hell-fire).

4.

اَللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ ،

فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ ،

فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allaahumma inna [fulaana ibn fulaanin] fi dhimmatika wa ḥabli jawaarika, fa qihi min fitnat il-qabri wa 'adhaab in-naar, wa 'anta ahl al-wafaa'i wal-ḥaqq, faghfir lahu warḥamhu, 'innaka 'ant al-ghafoor ur-raḥeem

(O Allah, verily [So and the son of So and so] is under Your care and protection, so protect him from the trial of the grave and the punishment of Hell-fire; You are the One Who fulfils promises, so forgive him and have mercy on him; verily You are the Most Forgiving, Most Merciful).

5.

اَللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ ، اِحْتَاجَ إِلَى رَحْمَتِكَ ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ ، فَإِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

Allaahumma 'abduka wabnu 'amatika, iḥtaaja 'ila raḥmatika, wa 'anta ghaniyyun 'an 'adhaabihi, fa 'in kaana muḥsinan fa zid fee '.iḥsaanihi wa.in kaana musee'an fa tajaawaz 'anhu

(O Allah, Your slave and the son of Your female slave; he is in need of Your mercy and You have no need of his punishment. If he was a doer of good then increase his reward and if he was a doer of bad deeds then pardon him).

Du'aa' in funeral prayer for a child:

اَللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَأَجْرًا

Allaahumm aj'alhu lana salafan wa farat.an wa dhukhran wa 'ajran

(O Allah, make him for us a precursor, a forerunner and a source of reward)

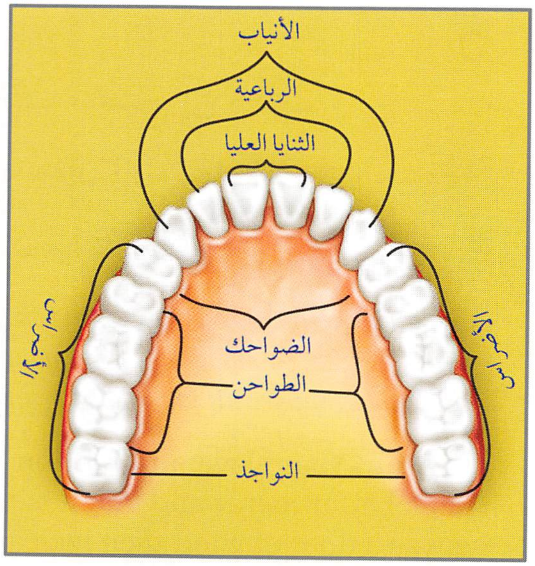
Fourth takbeer:

the tasleem.

التسليم

Points of articulation (*makhaarij al-ḥuroof*)

The points of articulation are the places from which the sounds of particular letters come; there are 17 points of articulation. There follows some basic terminology to help in understanding these points of articulation.



1. The central incisors (front teeth), of which there are four, two upper and two lower.

2. The lateral incisors, which are the teeth on either side of the central incisors. There are also four, two upper and two lower.

3. The cuspids (canines or eyeteeth), which are next to the lateral incisors. There are also four, two upper and two lower.



4. The first premolars, of which there are four, two upper and two lower.

5. The second premolar and the first and second molars (these are all known as *ṭawaaḥin* in Arabic), of which there are twelve. They are located on both sides of the mouth, upper and lower, behind the first premolars.

6. The third molars (wisdom teeth), of which there are four, two upper and two lower. They are the last teeth in the mouth, next to the tongue.

7. The premolars and molars (all the back teeth) are also known as *aḍraas*, of which there are a total of twenty.

8. The interior (*al-jawf*), which is the empty space in the throat and the mouth.

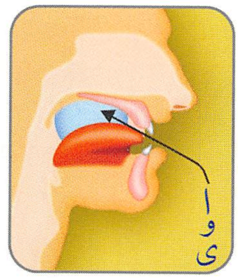
9. The uvula, which is the small piece of flesh dangling in the back of the throat; it appears when a person opens his mouth.

10. The sides of the tongue.

11. The nasal cavity (*al-khayshoom*), which is the interior, uppermost part of the nose.

The points of articulation are as follows:

1. The interior (*al-jawf*): from it come the three letters of elongation (*ḥuroof al-madd*): ا alif, و waw, ى yaa.

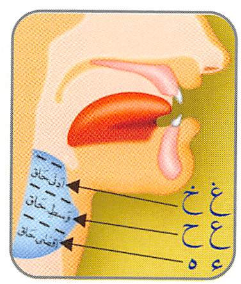


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2. The deepest part of the throat, i.e., the furthest from the mouth and closest to the chest. From it come two letters: ء hamzah and ه haa'.

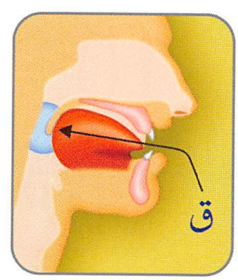
3. The mid-throat, i.e., the area attached to the Adam's apple from the bottom. From it comes two letters: ع 'ayn and ح ḥaa'.

4. The nearest part of the throat, i.e., the closest to the mouth. From it come two letters: غ ghayn and خ khaa'.



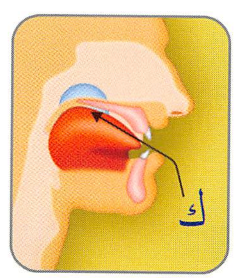
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5. Qaaf comes from the innermost part of the tongue, next to the throat, and what is adjacent to it of the upper jaw.



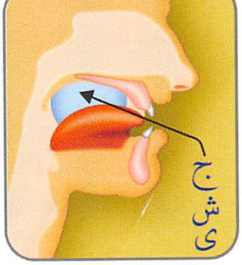
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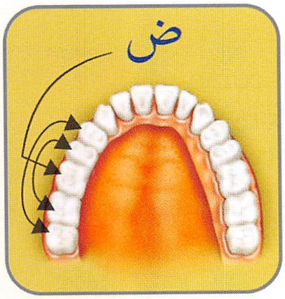
6. Kaaf comes from the lowest innermost part of the tongue, next to the throat, and what is adjacent to it of the upper jaw.



7. The middle of the tongue.

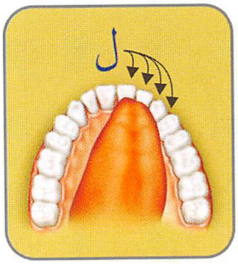
From it come three letters: ج jeem, ش sheen and ى yaa' (when not elongated)

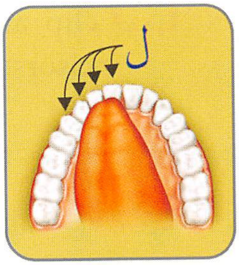






8. Ḍaad comes from one of the two sides of the tongue along with the edge of the upper molars.



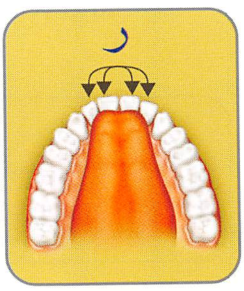


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9. Laam comes from one of the two sides of the tongue, towards the front of it, along with the gums of the upper teeth.

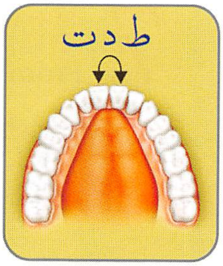


10. Noon comes from the tip of the tongue, slightly behind the point of articulation of laam, along with the gums of the upper teeth.



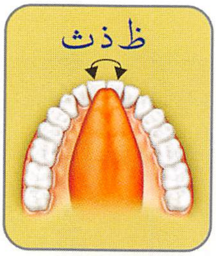
11. Raa' comes from the underside of the tip of the tongue, slightly behind the point of articulation of noon, along with the gums of the upper central incisors.

12. Ṭaa', daal and taa' come from the tip of the tongue and the roots of the upper central incisors.



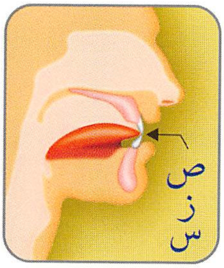
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13. Ẓaa', dhal and thaa' come from the tip of the tongue and the edge of the upper central incisors.

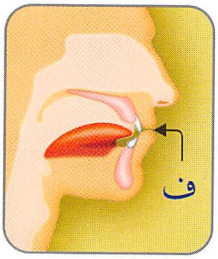


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14. Ṣaad, seen and zay come from the tip of the tongue along with the space between the upper and lower central incisors.

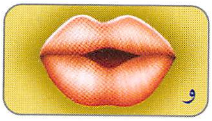


15. Faa' comes from the inside of the lower lip along with the edges of the upper incisors.



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16. Waw, baa' and meem come from between the lips; the lips are slightly open when pronouncing waw and closed when pronouncing baa' and meem, but they close more firmly when pronouncing baa' than meem.



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17. *al-Khayshoom* (the nasal cavity or innermost part of the nose). From it come the letters of ghunnah, which has to do with the vowelless noon in the case of ikhfaa' and idghaam and when doubled (shaddah), and meem when doubled.

